The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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YELLOW AND RED

WILLIAM RANDOLPH HEARST, who once upon a bloody time—1898—saved his country from being crushed by the might and majesty of IMPERIALISTIC Spain by INSPIRING the nation to hurl itself against the foe before the latter could bring its ARMADA into action on our defenseless coasts, has begun a NEW CRUSADE to save it once again, this time from COMMUNISM.

It was through the POWER of THE PRESS that he precipitated the glorious and immortal Spanish-American War, and it is through the same POWER that he is now acting to preserve American DEMOCRACY.

In 1898, he had only a few newspapers to serve his purpose—yet he succeeded. Now he OWNS scores of newspapers, and CONTROLS scores of other newspapers. He has a great News Service at his COMMAND. And a RADIO chain. And a MOTION PICTURE syndicate. And all the PRESTIGE of SUCCESS, as America's most powerful JOURNALIST. And he has MANY MILLIONS of DOLLARS.

Journalism, as employed by Mr. Hearst, and as DEFINED by him—and by Mr. Arthur Brisbane, his chief lieutenant—is the prime modern means for making the people, the masses of the people, THINK. The Hearstian journalism can easily transform even the most trite of platitudes, even the most obvious banalities—even Brisbanalities—into powerful aids and GUIDES of MASS-THINKING. It does all this through ceaseless reiteration of a few simple ideas. It is JAZZ journalism, perhaps—its enemies used to call it YELLOW journalism—but JAZZ is indubitably American, and exciting, and up-to-date, and popular. EMPHASIS must be given to all KEY WORDS, through capitalization like this. Headlines must be gigantic, and they must scream, or bellow, or explode like the biggest rockets

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and bombs of a gargantuan Fourth of July. And these verbal rockets aglare, these word bombs of hot air, must always light up the Stars and Stripes. And the Stars and Stripes must always be displayed as being in DANGER. In DANGER from Spain. In DANGER from Japan. And now in Danger from COMMUNISM.

Great is Journalism. Mighty is this power which makes the masses Think. No doubt Mr. Hearst keenly remembers that Karl Marx, the creator of Communism, was a journalist, as well as the author of dry books like "Das Kapital," and that through his journalism Marx spread the message of his books. And Lenin and Trotzky, who captured Russia in the name of Marx, were journalists—or, anyhow, knew how to use journalism as their weapons. And Mussolini prepared his path to power by journalism, and now controls the entire Italian press. And Hitler opened the door for his personal supremacy in Germany when he got hold of his first newspaper. Now he, too, absolutely controls not only Germany's press, but all its other mighty agencies of publicity and propaganda.

But Mr. William Randolph Hearst, of course, not being a Communist, like Marx and Lenin and Trotzky, nor a Fascist, like Mussolini, nor a National Socialist like Hitler, but being a One Hundred Percent American Patriot, would not, could not, dream of emulating such subversive or destructive journalism as was used to transform Russia and Italy and Germany into what they are today. He may emulate the METHODS of such journalism—although really he was the inventor of most of them—but he does not emulate its purposes. For he seeks to keep his country free and safe from Communism and Fascism and National Socialism—anyhow, he seeks to keep it free and safe from Communism, for as yet his prophetic patriotism sees no danger from any other source than Communism. Hence, with all the energy which nearly fifty years of mass production journalism seems not to have impaired in the slightest, he has turned all the instruments of publicity and propaganda which are at his sole command—his News Service, his Radio System, his Motion Picture syndicate, his chain of Newspapers—to the task of making the American masses THINK as he asserts that HE thinks, namely, that Communism has invaded the United States. So successfully, that it has captured and now controls a large and growing number of American school and college teachers, who are corrupting the THOUGHTS of American youth.

Mr. Hearst KNOWS that this danger exists, because he sent his reporters, disguised as Radical college students, to a number of universities, seeking to entrap the Red professors by claiming that they themselves were Radical Reds, if not yet Complete Communists.

It is true that some of these Red, or at least Pink, professors trapped their trappers by causing stenographers to listen in and to record their conversation, which included confessions that they had been ordered by their editors—who in turn had been ordered by Mr. Hearst—to start a Crusade on Communism, which, of course, is like a War; and in War, as we all have been taught to THINK, it is honorable and patriotic to lie and cheat and deceive the enemy by any and all means whatsoever. But despite these little embarrassments, Mr. Hearst collected enough evidence to satisfy him (he did not require much), as to the imminent Menace threatening us all, and promptly began that mighty Crusade which is now going on full blast.

Now, THE COMMONWEAL, which would desire to be like Mr. Hearst's journalism in at least one respect, namely, in its desire to arouse thought among its readers, has two things to remark concerning Mr. Hearst's anti-Communism campaign.

First of all, it firmly agrees with Mr. Hearst that Communism is a great, a really frightful, evil, and that to some extent it has obtained a footing in many of our educational institutions, and that all fair and reasonable and honorable means should be exerted to prevent its influence from spreading among our youth.

Secondly, however, when Mr. Hearst attempts to smear all college professors, and writers, and organizations—including his own government, the present administration of the United States—with the contagious accusation of being infected with Red Communism, it is high time that a little real thinking and not a flood of unreasoning emotion should be aroused among sensible people. When Mr. Hearst vilifies men and women simply because they advocate methods which they believe and hope will secure measures of greatly needed social justice for the American people—measures which Mr. Hearst perhaps rightly does not always approve—then we consider that Mr. Hearst justly deserves the indignation, the contempt, and the effective opposition of all Americans who really are able to think straight. The great decision which Americans are required to make in this time of crisis is not merely a choice between going "to the Left," or "to the Right"—politically and economically—but rather between going right, or going wrong, morally and ethically. And in making use of the fact that a few college professors are Communists to brand all other people who dare to try to reform our social system (which gave Mr. Hearst his millions and his power over the moronic elements of the masses) with the red badge of Communism, Mr. Hearst is not only illogical as a thinker but is a traitor to the true standards of any kind of journalism which a free nation can tolerate and still preserve its liberty—and its honor.

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Week by Week

POLITICS created a memorable week, defining some current trends and leaving other important matters in a state of more than usual bewilderment. The President's message to Congress reemphasized the social policies of the administration. Paving the way for the expenditure of $4,000,000,000 on public works projects, it was the first step toward a tremendous undertaking in social insurance which, unless the waters of political fortune are clouded, must completely alter the conditions of American social and economic life. Observers noted that Mr. Roosevelt no longer promised that the "budget would be balanced" in 1936. While offering assurance that ordinary expenditures would be kept under control, he made no prediction concerning the future of relief. It might well be a quite unusual prophet, indeed, who would presume to say that the Federal Treasury would not be put to tests far more severe than those yet afforded. The administration has turned the bonus down flat, but the strength of the veterans' lobby will surely tell unless the psychology which prompts government spending is somehow counteracted. To date, little has been done to inaugurate a program of health insurance, and yet here again the forces organized in defense of such a plan may in the long run force Washington to act. Under these circumstances, it is clear that the national debt must mount, necessitating either drastic and crippling taxation or further devaluation. The second expedient, by all odds the most probable, is suggested also by the efforts now in progress to centralize banking under political control. This would assure the New Deal a free hand in manipulating the bond and credit market.

The Trend of Events

IN VIEW of these developments, it was hardly surprising that the Supreme Court loomed up very much like a formidable rock. Cases born of New Deal legislation began to come before the justices. They decided that interstate regulation of oil production was not a power which Congress could delegate to the President. More ominously still, they listened critically to Attorney-General Cummings's defense of the abrogation of the gold clause. Not a few citizens doubtless got a real shock when they discovered that the President's actions in this matter were regulated entirely by expediency and that the court was asked to consider the question on its practical rather than on its legal merits. Were the government required to enforce the gold clause in the collection of national and legal debts, the country would be subjected to a deflationary operation without a parallel for severity. Nobody feels that such an emergency condition is likely. Exceedingly disturbing, however, were reports that various New Dealers were considering the creation of enough justiceships to guarantee conformity with their wishes. No doubt this is one of the most ominous suggestions ever put forward in Washington, traditional home of ominous suggestions. It was promptly reported that the President had not countenanced this plan, which indeed involves about as far-reaching a repudiation of the spirit of the Constitution as it is possible to conceive. The tide of emotionalism has now carried us about as far as even the stout-hearted will care to go.

NOW THAT the excitement in the Saar Basin is virtually over and the inhabitants have declared in favor of Germany by an overwhelming majority, it is not easy to make up one's mind concerning the matter. Would any other result have been desirable? And what does the vote indicate? In reply to the first question, one must note that the League of Nations afforded no viable alternative to reincorporation in the mother country. Had the majority decided in favor of a separate existence, they would have had to be prepared—under the conditions laid down—for government either under threat of martial law enforced by other powers, or under the usual ineffective League control too weak to prevent excesses and disturbances. The plain fact is that the former Entente wanted the Saar to go German, in the interests of peace. The second question is to a certain extent answered by what has been said. Nevertheless one may add that the vote certainly does testify to the waning of Marxism throughout Europe and to the increasing strength of nationalism. If the workers had been as loyal to the socialistic ideal as might theoretically have been expected, they would have ventured to voice their allegiance to that ideal far more vocally than they did. Again the attitude of Catholics—the principal group in the basin—indicates clearly that the Church did not wish to give political expression to a distinction between Catholicism and nationalism. Its leaders contented themselves with urging solidarity on the basis of religious tradition, but they did not openly repudiate as untenable acceptance of the present German régime by free choice. To have done so would have meant openly challenging the right of the Hitler government to exist—a move which, particularly in view of Russian experience, the Vatican refused to make. Finally the vote indicated that Europe as a whole does not view the Jewish problem as a matter of life or death. We shall return to all these matters later on.

The Saar Vote

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ONE THING seems to be indisputable about Amelia Earhart: in the words of the college song of tribute, she's "got style all the while, all the while." Her tranquil, businesslike preparation for the pioneer solo flight from Honolulu to Oakland, in the face of much criticism, was a lesson in poise and self-confidence. Her quiet take-off, purposely staged to avoid a demonstration, made an effective prologue to the accuracy and success of the daring flight itself. And the radio log of that flight—a record of "O. K.'s" sparely dotting a night of fog—is a model, as amusing as it is perfect, of untalkative calm. On the technical usefulness of this flight we of course are not equipped to speak. Aeronautical experts must do that. But to our lay judgment, at least, it does not seem one with the stunts of distance and endurance flying, unrelated to any practical problem of aviation, by which flyers sometimes try the nerves of watching mankind. The span of Miss Earhart's flight is well within the aviation map of the future. To that extent she must be allowed to have contributed, not only by making a nearly perfect flight, but by breaking down the psychological hazard of a strip of water that has swallowed ten flyers. A great flyer is entitled to a wider margin of assurance than is the rash "taker of chances."

Miss Earhart's Flight

THE DEATH of the Right Reverend Monsignor John P. Chidwick—better known to thousands of navy men, from admirals to bluejackets, as "Father John," the most famous and best-loved of all American naval chaplains—will be mourned not only by Catholics but by multitudes of Americans by whom he was respected and honored as a great patriot and a leader in many social, educational and intellectual works for the common good. National fame came to him early in his long and arduous career because of his heroic conduct as chaplain of the battleship Maine, at the time of its destruction at Havana in 1898. The Secretary of the Navy at that time, the late John D. Long, wrote to him: "Your heroic devotion to duty, your tender sympathy with the suffering, your care for the dead, your fearless fidelity to your post, mark you as a true servant of the Master. You have set an example for the emulation of every chaplain of the navy, and are entitled to the gratitude of the department, and of every American citizen." But his fame was no mere flicker of publicity, aroused by a single extraordinary event, and fading with the memory of the Cuban catastrophe from the public mind. The qualities displayed then continued to sustain and guide the nearly forty years of service to God and country which followed.

Father John's Last Voyage

THE COMMONWEAL gratefully acknowledges its many reasons for knowing how sincerely and understandingly Monsignor Chidwick exerted his powerful influence on behalf of all movements which aspired to express and to increase the educational and cultural aspects of Catholic Action. No stancher and more sympathetic, or more practical, clerical friend of the laity's literary efforts came to the aid of THE COMMONWEAL during its hazardous first years of experiment, and of groping; none other was more helpful, in counsel and cooperation. But even if this special reason for remembering, and praising, a great priest of the Church did not exist, it would still be our duty, our mournful gratification, to join in the national tribute to Monsignor Chidwick which his death has evoked. He was a chaplain not only in the United States navy, but also an officer of the Ship of Peter—a teacher of seminary priests, an educational leader of the laity, a model of the parish priest, an ardent lover of his country, a devoted friend whose personal contacts ranged throughout all the grades of society. He has left port on his voyage into eternity. R. I. P.

DURING the Christmas season Mr. Frank Murphy, Governor General of the Philippine Islands, received the degree of Doctor of Laws, Honoris Causa, from the oldest institution of learning under the American flag, the University of Santo Tomas in Manila. He is the last Governor General the Philippines will have, and the conferring of this degree, epitomizes the almost extravagant regard in which he is held by the Philippine people. The *Philippine Herald* indicates the great source of his popularity: "All know that he has worn no mask." When the populace was divided in a bitter political controversy over the formation of their new government and when there was powerful native opposition to separation because, as Governor Murphy said to the Legislature, "Capital and business always abhor political change," he did not seize the opportunity to satisfy his personal ambition nor any sublimated ambition expressed in patriotic imperialism. He calmed the debates, helped unite the people, and furthered them along their independent path. And the path he advocated has been the one he believes with all sincerity the best he knows—a benevolent and socially conscious democracy. He has not permitted the Philippines to be exploited as a colonial realm of capitalism nor allowed them to mortgage themselves to outsiders or insiders. He has pushed the social services and protections before the Legislature, and he has been honored for "treating with rare equanimity the rich and the poor and showing always his preference for helping the needy and humble people."

Honoris Causa

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ECONOMIC INTERNATIONALISM

By JOHN A. RYAN

While repudiating nationalism as an "unmitigated evil" and reaffirming his belief in the fruitfulness of free trade realistically interpreted, Monsignor Ryan opposes views which have been put forward by some believers in economic internationalism. He also endorses the "middle course" outlined by Secretary Wallace. The discussion will appear in two parts, the second of which is to be published next week. We offer the essay as criticism of an important economic topic.—The Editors.

NATIONALISM, as developed and intensified in the last twenty-five years, is an unmitigated evil. It is patriotism exaggerated, perverted, gone mad. It is the greatest present obstacle to those attitudes of mind and will which are essential to the maintenance of international peace. It is directly opposed to the spirit of brotherhood and justice. As pointed out by Carlton J. H. Hayes, its distinguishing note is "a proud and boastful habit of mind about one's own nation, accompanied by a supercilious or hostile attitude toward other nations; it admits that individual citizens of one's own country may do wrong, but insists that one's own nationality or national state is always right."

Economic nationalism need not exhibit any of these hateful attitudes toward other peoples. It need not oppose reasonable and profitable intercourse with foreigners. It need not mean more than a policy of utilizing and developing home resources to the full extent that is economically feasible and profitable. Unfortunately, however, those who profess themselves economic nationalists generally go beyond these rational limits. They are inclined to regard foreign trade as profiting the foreigner at the expense of the people at home, and they would have everything produced at home even if it costs more. For myself, I do not want to be called an economic nationalist.

More than a year ago, I wrote some paragraphs for the joint report of the Ethics and Economic Relations Committees of the Catholic Association for International Peace, which has recently been published under the title "International Economic Life." In that contribution, I avowed myself a free trader, with the usual qualifications which are attached to the phrase by all realistic economists. Specifically, I advocated considerable reductions of all national tariffs by international agreement. Indeed, I went so far as to suggest that if international action could not be obtained the United States should reduce its own protective duties by 10 percent a year until the average was 50 percent of the present average. I still adhere to these views. Nevertheless, I think it necessary and timely to raise my voice against the exaggerated statements of fact which are still uttered and the delusive expectations which are still cherished by certain advocates of international peace. I deplore the time that is wasted, the blind alleys that are followed and the unnecessary antagonisms that are aroused by those advocates of peace who magnify the possibilities of averting war by an extension of international trade.

The following statement is attributed to Mr. Raymond Leslie Buell, who is now the President of the Foreign Policy Association: "Perhaps one-half the international disputes in which the world is perpetually involved would be eliminated if it were possible freely to trade between one part of the world and another." In a brochure published jointly a few months ago by the Foreign Policy Association and the World Peace Foundation, entitled, "Recommendations of the Committee on Commercial Policy," we are told that, "the greatest immediate contribution which the United States can make to forestall a new world catastrophe is the inauguration of a foreign trade program based upon the principle of a voluntary and mutually advantageous exchange of goods and services." On the other hand, a recent pamphlet entitled, "Memorandum on America Self-Contained," opens with the proposal that we should "grow, mine, manufacture, or produce chemically, as far as possible, everything essential from our own resources."

Neither of these mutually opposed positions is sustained by the facts. There is no respectable evidence to show that half the current international disputes would be eliminated through free trade, nor that any foreign trade program which could now be adopted by the United States would be very effective in forestalling a new world catastrophe, nor that the endeavor to produce everything essential from our own resources would represent a sane economic policy. Those of us who are acquainted with the pamphlet entitled "America Must Choose," written by Honorable Henry A. Wallace, the Secretary of Agriculture, are aware that he recommends a middle ground between these two extremes of economic internationalism and economic self-containment. It seems to me that the position which the Secretary takes is impregnable both in its analysis of the existing situation and in its proposals for governmental policy. We cannot export without importing; we must become "import minded" and

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we must turn our backs completely upon the insane policy which we pursued in the 1920's of trying to sell to foreigners without buying anything from them, and of enabling them, through the fiction of loans, to pay us with our own money for our own goods. The delusion that these loans could be repaid in any other form than the admission of foreign products is one of the most astonishing that has ever overcome the minds of any people.

According to Secretary Wallace, a policy of economic nationalism would require the withdrawal from cultivation of 50,000,000 acres of fairly good farm land, while the course of economic internationalism would require drastic lowering of tariffs, reorganization of industry and the importation of an additional $1,000,000,000 worth of goods each year. "The planned middle course" which he recommends would call for the permanent elimination of only 25,000,000 acres of good agricultural land and a sufficient reduction of tariffs to bring in annually additional commodities to the value of $500,000,000. Even this addition to our imports could not, it seems to me, be brought about within five years; $500,000,000 of new imports would amount to 12 percent of the total in 1929 and 25 percent of all the foreign goods that we admitted in 1931.

Nevertheless, the Secretary's "middle course" embodies the only sane policy for the immediate future; and the only practicable method of following it out is through particular trade treaties with particular nations. As we are all aware, this device for readjusting tariff schedules is the essence of the bill which the President recommended to Congress and which has been enacted into law. Only in this way will it be possible to bring about the importation of those goods which can be brought in without causing an unreasonable disturbance to any of our industries, and which must be brought in if we are to expand in the slightest degree our volume of exports. The enormities of tariff making through congressional dickering and trading between the representatives of the various economic and sectional interests of the country have become a commonplace of our tariff history.

The extent to which our foreign trade can be expanded by any practicable method is relatively slight. Failure on the part of economic internationalists to realize this fact is mainly due to their uncritical acceptance of economic opinions and assumptions which no longer correspond with economic realities. These persons are still under the spell of nineteenth-century economic liberalism. Let us take a look at the enormously changed situation in the second quarter of the twentieth century.

The old economic liberalism assumed that in the absence of governmental interferences with international trade, each country would specialize in producing those kinds of goods that it could turn out most profitably and would exchange its surplus with other countries for the kinds of goods that it could not produce so cheaply itself. An obvious inference from this assumption was that all the export surpluses of every kind of goods would be readily absorbed in the world's markets. This theory did not contemplate or believe possible a situation in which the export surpluses of several nations consist of the same kinds of products in such enormous quantities that they cannot be paid for either in goods or in gold by the other nations. As a matter of fact, the mass production of certain staples, for example, steel and textiles, is today confronted by the same obstacles in foreign trade as in domestic trade. Tariff or no tariff, a large part of the surplus cannot be sold.

Whenever we try to think through the relation between tariffs and world peace, we come face to face with these two fundamental facts: excessive productive capacity possessed by a few of the most powerful states, and unwillingness or inability of other nations to absorb and pay for the surplus resulting from this excessive capacity. Universal free trade would not entirely eliminate those causes of international friction which derive from a struggle for markets. The capacity for overproduction of both raw materials and manufactured commodities would still exist and would still tempt particular nations to strive for more than their just share of the world's export trade. If all the existing protective tariffs were abolished, the great manufacturing nations would still be unable to sell all the goods that they are equipped to produce; nor would they accept the immense volume of raw materials that would be necessary to pay for all their possible exports. The international struggle for inadequate markets would still be continued by the half-dozen great nations that are engaged in turning out the same staple commodities with the most efficient machinery and the most advanced methods of mass production.

In his lecture at University College, Dublin, April 19, 1933, John Maynard Keynes declared that the cause of international peace is furthered very little, if at all, by the efforts of any country to capture foreign markets. Wallace B. Donham, Dean of the Harvard School of Business Administration, in a very able paper printed in the *Harvard Business Review,* June, 1933, insists that this proposition is particularly true of the United States. We are, he says, "least adapted of all industrial nations for present-day competition in the exporting of manufactured goods."

Since we would like to send abroad a considerable portion of our agricultural products, it is not clear just what goods we want to receive in

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exchange for our exports of *industrial* products. Moreover, to the extent that we supplant European countries in the world's markets for manufactured goods we shall inflict grave injury upon peoples that are much more dependent than we are upon this species of foreign trade. Let me emphasize once more the world's capacity for overproduction of certain kinds of manufactured goods. As one nation increases its exports of these, the export trade of some other nation or nations is correspondingly decreased. If we persist in this competition we shall not multiply our friends abroad, nor promote the general cause of world peace. To reach again the high level of exports which we attained during the 1920's will be neither desirable nor possible—at least for many years to come. A large part of those exports were made through loans to purchasers. These loans have not all been repaid. Probably a considerable part of them will never be repaid, either because our debtors will not have the goods to send us in exchange or because we shall not be willing to accept that form of payment. The heritage of annoyance and ill-will from that exporting debauch is not increasing the number of our friends in those lands to which we sent the exports.

Unfortunately, the lesson taught by this expensive experience does not seem to have been learned by some of our most influential citizens. The reason most frequently advanced, and most loudly proclaimed, for extending diplomatic recognition to Soviet Russia was the great potential market for American goods which that country was said to present. We were told that it was ready to take $500,000,000 worth of our manufactured goods every year, but we were never informed just how they are to be paid for. The principal Soviet exports which we might be willing to take are listed as "lumber of certain kinds, furs, caviar and manganese." The total value of all the quantities of all these products that we could conceivably absorb annually amounts to only a small fraction of $500,000,000. Possibly the national appetite for caviar might be so developed, if it were supported by adequate purchasing power, as to increase that fraction considerably. This suggestion is no more fantastic than some of the wild statements made by the most vocal advocates of recognition on economic grounds. Indeed, the inability of Russia to pay in any fashion for any considerable increase of imports from the United States is so well known that the aforesaid advocates calmly suggest loans from us to finance the additional purchases. Suppose that this is done and that our Russian debtors accumulate sufficient resources to repay the loans at the end of five or ten years. We should then be confronted by the same problem which has plagued us for more than a decade in relation to the war debts. The Russian obligations would have to be paid in goods and we should not want to take the goods—except on the hypothesis already mentioned, that in the meantime we had developed a Gargantuan capacity for caviar. Ruling out this contingency, we should find ourselves beset by the same kind of campaign of criticism and denunciation that is now carried on by ignorant and dishonest politicians and journalists against our European war debtors—only it would then be directed against Soviet Russia. It would not improve our relations with that country.

THE LITTLE CORNER

By DIXON WECTER

THE LEGEND of lost causes and bankrupt aristocracies is one to which we pay the tribute of our chivalry in these United States, perhaps because our own tradition has been one of almost monotonous victory and success. The glamor of the Bourbons and the gallantry of the Stuarts still enchant the more susceptible visitor to the Old World; and although the cause of Abraham Lincoln has usually been exalted in our history textbooks, that of Jefferson Davis is the stuff from which poetry and best-selling romance are carved. Of course there are causes which ought to have been lost, and nostalgias which are nothing but sentimental, but surely there is some compelling nobility about an old régime which, aside from mere political loyalties, has clung to its faith in the teeth of an atheism in every way as vindictive as that of Soviet Russia. And in the larger sense, one feels that the battle for religious liberty can never be lost.

I was in Mexico City during July and August, 1934, when the present ordeal of persecution began, as a prelude to the new six-year plan and the recent amendment to make the teaching of anti-religious socialism compulsory in every Mexican school. Despite the indifference of the American press at large, even the casual reader of newspapers has seen some of the speeches of Dictator Calles and President Cardenas upon the spiritual "emancipation" of the Mexican people, and the loud demands of a *claque* within the party for the instant expulsion of all priests or else the alternative of a firing-squad. Perhaps less known

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is the probability that the new Minister of Education, the key-position in this new program, will be Governor Canabal of Tabasco, most rabid atheist in the public life of Mexico—who, not satisfied with having closed every school and church in Tabasco, and driven out the priests and nuns with every conceivable brutality, and connived at the shedding of religious blood, has also decreed (among other fantastic measures) the "socialization" of all cemeteries, i. e., the removal of names and inscriptions from the tombstones and the substitution of numbers.

But the average American knows least of all about that heroic resistance which is disputing every inch with its adversary. Against the tyranny of *Callismo* the ragged peon, who has sometimes been able to drive out with clubs and hoes the soldiers who came to close the poor tawdry chapel of his village, stands shoulder to shoulder with the scholarly professor who is fighting hard to save the intellectual integrity of the National University. Spaniard and Indian, townsman and farmer, humble and sophisticate, layman and priest—from all ranks and classes the army of opposition has been mustered; and one cannot help believing there is a point beyond which the great Catholic population cannot be goaded. There is a rumor—perhaps no more than an old wives' tale—that if the heart of Mexico's devotional life, the great Basilica of Guadalupe, is ever closed by the government, the Indians have sworn to break the higher reservoirs and flood the green Valley of Anáhuac even as it was in the time of Montezuma's lake-villages.

Indeed no one can fully appraise the quality of Mexican faith until he has visited Guadalupe, and seen that immense shrine inlaid with gold, and its tabernacle of pure silver—the monument of an almost lyric piety, built by the poorest peasantry in the Western Hemisphere. They have shared their daily bread with the Blessed Virgin, and her house is theirs also; here they come, every day and at any hour, to a home which is more intimately theirs than the hovels in which they sleep. Here are the barefoot young mother and the solemn husband with their new-born child going, with lighted candles and a handful of purple asters, on their knees up the long aisle to the altar; the sloe-eyed little girl with a black cheesecloth drawn over her head in lieu of mantilla, telling her rosary with grubby fingers; the cripple and the blind, the beggar and the leper, all gathering around the skirts of the Queen of Heaven, with petition or speechless love. And in December in the days before the great feast, they travel upon their knees along the poplar-lined roads from their distant farms and villages, to the great basilica filled with lights and flowers. Under the bludgeonings of the present government these people have remained mute, helpless, bewildered; they cannot understand why they are being shut out of their churches, and they are too illiterate even to be prey for the propaganda which tries to teach their children that Mexico has too long been under the heel of priests, or conducts them through the National Museum where in replica the interior of an Aztec temple is displayed beside that of a Catholic church.

The leadership of the resistance comes, of course, from the intellectuals—chiefly the clergy and the old aristocrats of the Díaz era. The latter have lost their houses and broad haciendas, their farms and silver mines, under the new régime, but are still in possession of those graces and loyalties which after all are perhaps the best letters-patent to their ancient claims. Last summer I had the good fortune to spend some weeks with such a family, descendants of Spanish and Portuguese stock crossed with an American strain—that of a general in the United States Army who had been a pioneer in California and later, at the invitation of President Díaz, a builder of railroads through Mexico. He had become converted to the Catholic Church after marriage into this Latin family whose ancestors had been, time out of mind, Papal Chamberlains and Knights of Malta. His was a gracious though perhaps unwise generation which created an unparalleled prosperity in the development of Mexico and, with its champagne dinners at Chapultepec Castle and its Venetian splendors on the Lake, its imperial gaieties and feudal benevolence, resembled all too closely that court of France which bequeathed as its heritage, "After us, the deluge." In 1910 broke the first wave of the Revolution, and successive ones up to 1924, sweeping away almost all the family fortune and leaving them little save their sense of humor and the standard of *noblesse oblige*.

The matriarch of the clan is a great lady who, like most of her contemporaries, dresses in the black of perpetual widowhood; but her spirit, with its pride and fire and devastating wit, is not of the same complexion. Although most of her property has been taken by General Calles, she has salvaged a little money from the shipwreck, but is scheming to spend the last penny before her death: because, since she is childless, her whole estate must by law revert to the government which she despises so cordially. Once a figure in the social and civic life of the capital, she has now withdrawn into voluntary obscurity; for the past ten years she has ordered her chauffeur—an old family retainer who calls her *niña,* the child—under no circumstances to drive her through the center of Mexico City, because its new aspect is bad for her blood pressure.

The loss of her wealth has caused her no very serious regret, and she can still be quite gay in the bosom of her clan: dark patrician women and

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their husbands who teach in the university or clerk in banks, widowed cousins whose threadbare necessities she constantly but stealthily relieves, and a few friends tried and proved in the same crucible of disaster. Almost every day they gather around her for high tea, with something of the éclat of a conspiracy. But the source of her present rage and grief is the stranglehold which tightens daily about her beloved Church in Mexico. Several years ago she built her present house, with a private chapel dedicated to the Little Flower, whose relics brought from Rome by the Papal Delegate himself—a bit of the flesh and a shred of the robe—are Señora X.'s most precious earthly possession. The altar has been improvised out of the mahogany sideboard from which the old General used to sip his sherry; but no suspicious eye can penetrate its disguise. The chalice, a beautiful masterpiece of old Spanish silver, and the rich faded vestments came from a church which the government has now made into a sub-police station.

Mass is said on Sundays and holydays and often during the week in this secret chapel, which the Señora calls her *rinconcito,* the little corner. Priests always come in mufti, for two very excellent reasons: in the first place the government has outlawed the clerical habit, and furthermore most of the priests themselves are supposed to be living in exile, while in reality they are still at their posts, stealing about the city with the furtiveness of what Lear called "God's spies," baptizing the new-born and carrying the Blessed Sacrament to the sick and the dying. A very learned old priest who often came to the *rinconcito* found, when he was compelled to throw away the clerical collars that he had worn blissfully for half a century, that a four-in-hand was beyond his utmost skill, and to the Señora's distress he used sometimes to arrive with his tie fastened with safety-pins into a wistfully absurd shape.

Mass was always heard by a dozen or more relations and friends of the Señora, her two maids, and several other dependents; as more churches were closed by the government, the congregation grew apace Sunday by Sunday. Unfortunately, perhaps, the newcomers and especially the children seldom had the presence of mind to conceal their prayer-books and rosaries as they walked in and out of that tall barred gate. The usual acolyte was an Indian boy whom Señora X. had found as a poor waif on the streets of Puebla, and whom she has adopted and educated.

Also, by request of the priests, there were frequent marriages in the *rinconcito*—generally of young couples personally unknown to the Señora, who had decided, often many months after union, to seek the blessing of Holy Church if they could obtain it without public notice. The bride and groom always arrived in the pale dawn, with a frightened air: the latter very awkward and constrained in shiny blue serge and yellow shoes, his betrothed wide-eyed and with a few wisps of tulle and, in one case at least, a fillet across her brow floridly inscribed in silver letters, *Mia* (Mine), a gift from the groom. The matriarch loved to dress the altar with pure white flowers the night before such an occasion; but I remember one evening when she refused to remove the scarlet blossoms from the chapel too, because, she explained with a twinkle, "The *Padre* tells me our little bride of tomorrow will be a mother next week."

Sometimes the Archbishop himself, Pascual Díaz—tall, statuesque Indian, whose eyes have looked fearlessly upon a decade of savage attempts to uproot that faith which the Jesuits of Spain planted all too deep in the hearts of his people—would come to the *rinconcito* and confirm the children, some of them babes in arms and others almost grown, so irregular and clandestine has been the sacramental ministry of the Church in these dark times, when even the Holy Eucharist is allowed to be kept in private houses and self-administered by the family, as It was in the days of the catacombs.

One felt that he was living constantly in some new dawn of the primitive Church, when practise of the Catholic life was all the more sweet because it was hard and perhaps even dangerous. Layfolk, as well as the religious, have paid with blood the cost of their faith in Mexico. The Señora, I think, was not a little enchanted by the perils she ran, and the probability of a jail sentence, at least, if her secret life was ever discovered. Telephone conversations were carried on in code, with the clergy who all bore fictitious and feminine names, or with friends who might be invited to Holy Communion, on a certain weekday when the priest was expected. There was also a hidden room in the house with a sliding panel, where one might take refuge in the event of a sudden search, or even remain for days—like the "priest-holes" which are still to be seen in England in the houses of old Catholic families.

As everybody knows, during these recent weeks the persecution has flamed even higher; the martyrdom of Mexico has never been so keen as today. But my letters from the household of Señora X. reveal—behind the discretion which even the sealed envelope now requires—a resource and courage which I truly believe they can never lose. These people are but a small segment in the great Catholic domain of Mexico, whose rallying-cry for Christ the King—*Viva Cristo Rey!*—deserves to echo with heroic accents even to Berlin and Moscow, and wherever the freedom of mankind is in danger.

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A WORD ABOUT BABBITT

ROMANTICISM, MYSTICISM[1] AND THE SUPERNATURAL

By RUSSELL WILBUR

DURING the past ten years, if I may be permitted to felicitate THE COMMONWEAL somewhat belatedly upon its tenth anniversary, this review has contained many interesting and delightful contributions and communications. However, so far as communications are concerned, I remember none since the foundation of THE COMMONWEAL more interesting, more delightful and, in general, sounder than the communication from Dr. Louis J. A. Mercier in the issue of December 7, entitled "A Word about Maritain," though perhaps it is still more a word about the late Irving Babbitt.

It seems to one reader that Dr. Mercier is right upon the whole in his comments upon Mr. Daniel Sargent's criticism of Babbitt as contained in Mr. Sargent's article on Maritain in THE COMMONWEAL of July 13, 1934. Right, too, in his indication of Maritain's positions in relation to humanism and culture. Right on the whole, except perhaps on one point with reference to Babbitt.

Dr. Mercier is certainly justified in asserting that "the dualism of Babbitt differs . . . essentially from the disintegrated dualism of Descartes." True! But there is unquestionably a genealogical connection between them, and the dualism of Babbitt is, it seems to me, almost equally disintegrated. Descartes disintegrated the conception of the substantial oneness of mind and body. Babbitt disintegrated the conception of the real potential oneness of the theoretical-practical intellect with the ethical conscience.

Babbitt made of the moral conscience, conceived of as a "higher will," a purely irrational—of course super-rational—and, what is more, a purely inhibitory power, an "inner check." This conception of man's ethical conscience as being purely irrational *and inhibitory* is an expression no doubt of Irving Babbitt's really deplorable Puritanism; a Puritanism which can be felt by a Catholic and an Aristotelian as keenly as by Henry Mencken or Theodore Dreiser.

After all, conscience is not an inner check but an inner judge. It is not primarily an inhibitory but a discriminatory faculty. *Conscience is the practical reason judging concerning matters of conduct, sometimes saying "Yes," sometimes saying "No," to impulse.*

No doubt the string of conscience when it vibrates within us starts overtones which are not purely rational but emotional and even in part mystical,[1] *supernatural* as I think; supernatural in the strict sense which that term has in Catholic theology, in which sense, by the way, it is never once used by Irving Babbitt. Were every so-called natural man not inwardly predisposed somehow to a supernatural end, some of these overtones which conscience starts resonating within us would never sound. Moreover, one can freely concede to Irving Babbitt that the mystical overtones of conscience are, in general, much more voluminous and prolonged when reason judges that it ought to say "No" to impulse than when it judges that it ought to say "Yes." This fact of experience is so massive and striking that it seems almost to justify Babbitt in conceiving of conscience as a purely non-rational and *inhibitory power,* "an inner check." It seems thus almost to justify him but, all things considered, it doesn't.

Moreover, any attempt to justify comprehensively religious belief or ethical conviction, which impeaches or disdains the competence of the intellect in the matter of metaphysics and in the matter of the metaphysical basis of ethics, is mischievous in its results, affording a hold or purchase, so to speak, to some form and degree of fanaticism, bigotry, Toryism or Puritanism. This was all too evident in the case of Irving Babbitt, who was not only a Puritan but a Tory (State Street, Boston, model) in political and political-economic matters and in whose undiscriminating opposition to all mere humanitarianism, good, bad and indifferent, there lurked no little fanaticism and what one can only call Pharisaical self-righteousness.

There are three sentences in Dr. Mercier's letter with which I wish to express my agreement, though with certain reservation as to the last on account of Babbitt's ignorance of the Catholic conception of the "supernatural order."

[1] The term mysticism as it is used in this contribution is not used in its strictest and most proper sense; in which sense it denotes that experimental, quasi-immediate and reflex (explicitly conscious) knowledge of God which is enjoyed by those who have a living faith when their prayer is so energetically informed by charity that it elicits the operation of the infused gifts of the Holy Spirit, principally Wisdom and Understanding.

Of this high mystical wisdom there is no question in this article. I am concerned here with a certain *mysticity* which lies at the root, I believe, of the "wild, indeterminate, infinite appetite of man." Though, *historically speaking,* this mysticity is "natural" to us all under the existing economy of Divine Providence by virtue of our birth as children of Adam, I think, *ontologically speaking,* it is something simply though rudimentarily "supernatural."

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> Babbitt may fail to convince us that he has truly demonstrated experientially the possible presence of a higher will in man equivalent to Christian grace, but Catholic philosophers might well perhaps take a cue from him.
>
> *Much remains to be done apparently in the study of the combined supernatural and natural orders which meet in man.* [Italics mine.]
>
> Babbitt should at least be credited with having perceived the problem and having dared to reassert it in his epochal debate with his naturalistic contemporaries.

The middle one of the three sentences just quoted indicates perhaps the chief task which lies before Catholic theology in the present generation and the generation which lies before us. That task is precisely the "study of the combined natural and supernatural orders which meet" and unite "in man"; which are inchoately united even in an unbaptized infant, predisposed, as every such infant somehow is, to become the son of God.

Might one say that the relation of the supernatural order to the natural order—the latter including of course reason and conscience as a rational faculty—is perfectly analogous to the relation of the human soul to the human body? Just as the whole soul is present in the whole body and present in whatever part of the whole body though not in every part with all its efficacy, so the whole supernatural order is present in the whole of the natural order and in every part of the natural order though not in every part with all its efficacy. In every man who is born into the world there is some inchoation of the supernatural order, some inner disposition or potency by virtue of which he is oriented toward a supernatural end. It is this inner orientation doubtless, together with the instigations of actual grace, which lends such strange mystic force to the judgments of conscience, in itself a purely natural, rational faculty. Even the sub-human creation, animate and inanimate (!), is somehow mysteriously in "expectation" and "waiteth for the revelation of the sons of God . . . for we know that the whole creation groaneth and travaileth in pain even till now . . . waiting for the adoption of the sons of God, the redemption of our body," which is somehow a necessary prerequisite of the smooth and harmonious operation of the whole universe.

We have got rather far from Irving Babbitt although Dr. Mercier is perfectly right to insist upon Babbitt's appreciation of "grace"; however, even on this point it is necessary to discriminate. The "higher will in man" is not *tout court* "equivalent to Christian grace." In this matter of the higher will in man Irving Babbitt confused three things, even four. He confused, literally poured together: (1) *ethical conscience,* a natural, rational faculty; (2) *the mystical appetite of "the One,"* which exists in every man as a rudiment of the supernatural order, its object, the One, being vague and anonymous so far as each individual is concerned until the individual is informed as to the identity of the One by revelation, or by tradition, or by sound theistic reasoning, or by any two of them, or by all three; (3) *habitual sanctifying grace* which inheres in every soul which is regenerate and illumined by living faith, although in the case of very many souls the light of faith, dim at best, is further somehow obscured by "invincible" theological error; (4) *actual grace* which does not inhere in the soul but visits it, as it were intermittently from "without" and from "above," frequently behaving in an enthusiastic "expansive" fashion likely to render the Divine Spirit suspect, by the Irving Babbitts of the world, of "romanticism." "The wind bloweth where it listeth and thou canst not tell whence it cometh or whither it goeth; so is everyone that is born of" and who is docile to the inspirations of "the Spirit." And the Spirit doesn't always act as an "inner check"; not infequently the Spirit acts as *an inner push* or an inner pull, a pull out, a pull forward and a pull on. "Launch out into the deep and let down the nets for a draught."

One cannot too much insist then that "the combination," better say union, "of the supernatural and natural orders which meet in man" is not the union of the specifically highest animal intelligence (entirely immersed in sense experience and the specifically highest animal impulse and emotionality) with a supernatural inner check which alone makes man genuinely human; but it is the union of rational-animality, naturally ethical and genuinely human, with a mystical appetite by virtue of which man is inwardly oriented to travel the road of sanctity to God, the soul's Spouse and Home. (*Sanctity is rational morality with a difference;* it is rational morality as rational morality is found in the life of a man ethically awake, alert and genuinely conscientious when he is smitten through and through by the apprehension of the terrible beauty and strangeness, the unfathomable mystery, the august and yet somehow homely lovableness of Life Itself, of the Living God. Such a smitten-throughness in the apprehension of Life is of course "supernatural.")

If man, by sound definition a rational (therefore an ethical) animal but *de facto* a mystical animal, becomes confused as to his true orientation and misses the path of sanctity he wanders restlessly and becomes, to the horror of Irving Babbitt, *romantic* (!) just in proportion as his mystical appetite is great and his ethical self-discipline small. (Just in proportion as his mystical appetite is small and his intellectual and ethical self-discipline comparatively great he becomes a classicist, perhaps a Pharisee!)

Behold then, at its source, Irving Babbitt's invincible misgiving and shortcoming with reference to mysticism and the integral, the Catholic, super-

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natural! To the unending scandal and confusion of Irving Babbitt, man is a mystical and therefore, *to the extent that he is adequately a man of feeling but not adequately supernaturalized,* a romantic animal, *mystical even in his lusts.*

The romanticism which Irving Babbitt so magnificently analyzed and discriminated, *the romanticism of the intellect* (unbridled curiosity, subtlety and love of novelty); *the romanticism of the feelings* (unbridled idealism, sentimentalism, thrill-hunger and broodiness); *the romanticism of the will* ("imperialism," unbridled audacity, *Eigensinnigkeit* and megalomania); all this romanticism is simply hunger and thirst after God, mystical appetite—the supernatural rudiment in man—confused as to its own significance and its true object and grown worldly, turned to "the many" instead of "the One."

Romanticism is not, as Irving Babbitt thought, the excessive expansion of a lower element in man; it is the corruption of the highest element in him—of his instinctive, *anonymous* appetite for being holy, for Being Holy, that is, for God.

Rousseau is not precisely just a false prophet and rank outsider to Christianity but an heresiarch (arch-*chooser* of a part of Christianity to make it the whole); Rousseau is a Christian heresiarch. He is the great witness to *the sentiment of the ideal life* which is none other than man's normal earthly life—in harmony with nature and each other—as we are all somehow inwardly called, in our deepest innermost, to know it. The sentiment of the ideal life is the residue within us of what is called in Catholic theology *the state of integral nature,* itself a relatively supernatural thing but depending for its institution and continuance upon that absolutely supernatural *superadded gift* which unites man as he comes forth from the Whole Reality of things to that Whole Reality in filial love and union and which is lost by the Fall. Even those who do not hold by faith *that we did fall* have reason to suspect *that we are fallen* when they ponder that primitive Arcadianism which exists more or less dormant or awake, latent or patent, in the heart of every man—the Garden of Eden in every man's heart. Of this primitive Arcadianism, so contemptuously characterized by Irving Babbitt and in which he saw nothing but the fruit of idle, fatuous day-dreaming, the great voice—considerably corrupting and perverting what he voices and falling back, in order to restore Eden, upon the tyranny of the unbridled "collective will"—is the voice of Jean Jacques Rousseau bearing witness, all unwittingly or nearly so, to a great Christian mystery. Let all Babbittarians and other mere classicists, let the great T. S. Eliot himself, take notice!

* * *

Postscript of a Later Date: After considerable reflection the writer must admit that he suspects that a certain element of mere logomachy is partly responsible for his estimate of Irving Babbitt's conception of the moral conscience of being purely supra-rational. After all, Irving Babbitt, as all his readers with retentive memory know, deeply resented Wordsworth's characterization of the intellect as "the false secondary power which multiplies distinctions" and this resentment is precisely the strongest in Babbitt when ethical matters are in question.

Babbitt, then, was probably not radically anti-intellectualist with reference to morality and by the "inner check" meant perhaps what we call in regenerate man *holy fear,* what we may call in unregenerate men *numinous fear,* that fear of "the holy" which is the beginning of wisdom and which, except in the case of ethical morons or persons of positively cauterized conscience, accompanies in some degree every decisive recognition of grave moral obligation *and which is supernatural,* a rudiment of the supernatural order even in unregenerate men. Theism is natural, an exercise and a product of the natural reason; but *numinous emotion*—the consequence doubtless of some spontaneous apprehension, however vague and confused, of the objectively numinous, of "the holy"—is a rudiment of the supernatural which exists to some extent in everybody, manifest when in no other way by the well-nigh universal belief, often ignorantly or insincerely disavowed by those who share it, in "luck" as somehow a mysterious objective power.

What a pity that Babbitt's "positivist" theory of knowledge and his prejudices against any and all metaphysics left a man of his deep, intense moralism and passionate nature peculiarly open to the temptation to which he abundantly yielded of taking his own New England conscience, his Puritan and bourgeois prejudices to be "the higher will in man."

There is no preservative against *wilfulness*—fanaticism, bigotry, pessimism, quietism, romanticism, Toryism, Puritanism—which is half so effective as practical confidence, "real" not merely "notional," in the metaphysical and metaphysical-ethical competence of the human intellect.

However, one cannot close this paper without gladly confessing that, in spite of whatever is merely derogatory in what has been written here concerning Irving Babbitt, there is scarcely another recent moralist and critic of life to whom the present writer owes so much and feels so grateful.

But, O dear Jesus, give us, Thy servants, more profound *creatureliness* of heart than was given to Irving Babbitt or achieved by him, just humble loving confident creatureliness under God's hand, healed by sacramental medicine and fed by sacramental food; and as the fruit of creatureliness of heart, O crucified and risen King of Eternal Glory, more joy—in God's name, more joy!

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EDUCATION LOOKS FORWARD

By JAMES E. CUMMINGS

THE DOMINANT note sounded by educational leaders in recent months is that economic depressions, if they must occur, should never again affect education. The experiences of the recent depression have been alarming to all who have the responsibility of caring for the education of children. There is no need to recount here the devastating effect of the depression on all phases of the educational program. The American people fully appreciate the seriousness of the situation and are in a mood to support forward-looking programs in behalf of education.

A series of seventeen regional conferences of public school officials was recently held under the sponsorship of the Joint Commission on the Emergency in Education of the National Education Association. The object of these conferences was to secure information on educational conditions, trends and viewpoints in various parts of the country. In addition a Conference on State School Legislation and Long-time Educational Planning was held under the same auspices in Washington, D. C., December 11, 12, and 13, 1934.

At the latter conference it was decided that a system of state aid for public schools is more desirable than complete state support for the entire school program. In the discussion it was stated that complete state support may be thought necessary and desirable under some conditions. The committee, however, defended its recommendation on the ground that complete support is likely to check the exercise of local initiative in developing desirable educational services.

A number of states are preparing five- or ten-year programs looking toward educational recovery and improvement. These programs are concerned not only with school finance but every phase of education. In Pennsylvania, for example, the program covers among other things relationship of the home to the schools, relationship of the church to the schools, teacher training and higher education.

The findings of the various survey groups will be the basis for school measures that will come before many of the forty-four state legislatures that will convene in regular session during 1935. At these sessions legislators will continue their efforts to relieve the general property tax burden and to discover more adequate sources of school revenue.

In view of these developments the efforts of the bishops of Ohio to secure aid for the Free Tuition Schools in that state are deeply significant. It has been pointed out that no portion of the Public School Fund of the State of Ohio, or of the local property tax, was asked for at any time. The request was limited to those excise taxes levied upon all the people of the state for gasoline, liquid fuel, cosmetics, intangibles and the recently enacted sales tax. The basis of the request for state aid was the "educables" or the children in the schools of Ohio—public, private or parochial. The efforts to secure this aid have thus far proved unsuccessful. Much has been gained, however, in making the people of Ohio aware of the contribution made by the Catholic schools to that state.

The National Catholic Educational Association, in a resolution adopted at its annual meeting held in Chicago last June, stated:

> The present educational arrangement in the United States, under which moneys collected by the public tax are used exclusively for the benefit of those parents who desire for their children a non-religious and secular education sins against the principles of sound justice. Because of compulsory education laws, the parent whose conscience demands that he educate his children in the spirit of religion has no alternative save to provide schools of his own. Thus he is forced to bear a double burden, a burden which becomes the heavier, according as in search for additional sources of public revenue, newer forms of taxation are devised which of their very nature affect most those who are least able to bear them. The Church will never relinquish her right to direct and control her own schools. Yet we trust the time must soon come, when in the interest of justice and honor, Catholic parents will cease to be penalized for exercising their right to freedom of conscience.

The arguments advanced for state aid are especially applicable to legislation providing for free transportation and free textbooks for all school children. The decision of the United States Supreme Court in the Louisiana Textbook Case continues to grow in importance. It should be borne in mind, nevertheless, that Catholics will never lose sight of the principle of self-help laid down by the pioneers in the field of Catholic education, a principle that is responsible for the efficient system of parochial schools that exists today.

The activities thus far noted concern the general field of education. Various movements are also apparent on the different educational levels. There is, for example, a very significant movement under way to improve the standards for accrediting universities and colleges. Instead of minimum standards the goal is to have optimum

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standards, with emphasis on the spiritual rather than the material values in life.

The depression has undoubtedly stimulated this movement. The weaknesses of "mass" education have been more than ever apparent in the failure of college graduates to meet the test of life. Experimental schools, freshmen orientation courses, two years of general education, reorganization of departments into divisions of related subject matter, are among the means adopted by colleges to improve their future products.

The question of financing looms large with many universities and colleges. The Federal Emergency Relief funds have been a considerable help. These funds are enabling 94,331 students in 1,466 institutions to earn an average of $15 a month during the present school year. During the period from February to the end of June, 1934, a total of 105 Catholic institutions of higher education received $42,061 for the aid of students, according to the plan. This aid proved especially valuable in view of the fact that a recent study of 107 Catholic colleges showed that 35 of these institutions are having serious difficulty in meeting expenses.

The College Department of the National Catholic Educational Association has had a committee at work since last June on the problem of the Financing of the Catholic College. Other problems on which committees are at work include Educational Policy and Program, College Accreditation, and Organization. One of the plans considered for adoption is to have meetings of regional units in order to bring closer cooperation between Catholic college educators in coping with their perplexing problems.

In addition to the financial situation, public school officials are giving attention to a reorganization of the curriculum on the elementary and secondary school levels. The convention slogan of "Education for a Changing Civilization" is being put into action. Broader objectives, individual differences, guidance, enrichment of classroom activities, are a few of the features that are being emphasized.

Stimulated by the findings of the Senate Committee on Crime, more attention is being given to character education. The experiment in character education in the Washington public schools is a notable example. The following, also taken from the N. C. E. A. resolutions in Chicago, is therefore quite timely:

> The Catholic school is essentially an institution for the formation of character. However, it does not entertain the loose conception of character so widely prevalent at the moment. Character training in Catholic schools is moral training, moral training, moreover, based not upon some evanescent psychological theory involving a compromise between right and wrong, but moral training based on sound principles of reason, instructed by divine revelation and inspired by divine grace.

The importance of these trends in education is evident when we consider the percentage of the population that is directly affected. The recent Statistical Summary of Education issued by the United States Office of Education states that about a fourth of the total population of the United States is attending school daily. Of the total school population 27,000,000 students are in public schools and 3,500,000 in private schools. The Department of Education of the National Catholic Welfare Conference has found in its surveys that of the total number of students in private schools 2,600,000 are in Catholic schools. Of the latter total 2,200,000 pupils are on the elementary school level, 276,000 on the secondary school level, and 100,000 on the college level. In addition, about 4,000 students are in Catholic normal schools and 20,000 young men are in the Catholic seminaries of the United States.

Referring again to the depression, we have at hand evidence to show the effects the disturbed economic conditions of recent years have had on Catholic school enrolments. Forty-three of the 105 archdioceses and dioceses that made complete returns for elementary schools in the 1934 Biennial Survey conducted by the N. C. W. C. Department of Education show a total enrolment of 1,310,274 pupils for the scholastic year 1933-1934. These same dioceses in the previous survey for the year 1931-1932 reported an enrolment of 1,335,039 pupils. The loss in pupils in elementary schools during the two-year period was therefore 24,765 or approximately 1.9 percent. Forty-two archdioceses and dioceses that made complete returns for high schools reveal a total enrolment of 162,229 students. This was a gain of 1,856 students or nearly 1.2 percent over the returns for 1931-1932 when these dioceses reported a total high-school population of 160,373. This increase, however, was considerably less than the gains reported in previous high-school surveys. It is believed that the period covered by the 1933-1934 survey marked the bottom of the depression as far as Catholic schools are concerned.

The support of Catholic education in the immediate future will impose a considerable burden on our Catholic people. The schools have weathered the depression surprisingly well, but this has been due largely to the self-sacrifice of our religious teachers and the zeal of pastors in finding ways to make ends meet. Yet a number of things have necessarily been left undone. Many school plants need modernizing. Curriculur changes require newer facilities for instruction. Meanwhile there is the obligation for the progressive extension of Catholic education toward the goal of "Every Catholic Child in a Catholic School."

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That the inspiration and courage to meet the future are not lacking, there is plentiful evidence. Catholic education will continue to be the rallying point of Catholic zeal and the sacrifices our fathers made to lay its foundations will be ratified by our labors and those of our children to make it correspond even more perfectly to the reason for which it exists. The Catholic school with its insistence on religion as the most important thing in life must be prepared to exert its influence constructively on the new social order that is in the process of making.

THE CENTENARY OF CAJETAN

By JOSEPH CLIFFORD FENTON

EXACTLY four hundred years ago the energetic spirit of Thomas de Vio Cardinal Cajetan passed to its Maker. Very little attention has been given to the memory of this man, whose intellect dominated the turbulent times in which he lived. What little commemoration there has been has proceeded from that source that the great Cardinal himself would have chosen, if the choice were his. The past year has been marked by a few articles about the man and his influence among the more erudite of the European reviews, the reedition of his opuscula on economic and social questions and his abstruse but profound commentary on the "De Ente et Essentia" of Saint Thomas Aquinas, and by the issuance of a special number in his honor by the authoritative *Revue Thomiste*. Although there has been no undue clamor, the fact that a commemoration has been made, and the place that Cajetan occupies in the minds of those who are making it, is an important indext of modern mentality.

Cardinal Cajetan was not only the author of treatises and commentaries that are the delight of experts in Thomistic lore, he was one of the most influential and well-rounded characters of all time. In point of view of sheer interest content, it would be difficult to find a life that would parallel that of the great theologian of the cinque-cento. Habitually he moved in scenes of world importance, not in the character of a mere observer, but as a principal. It is not so much the fact that he is remembered, but that for which he lives today that indicates the direction of contemporary thought.

He was born in the city of Gaeta in Italy, on February 20, 1468, the son of Francisco de Vio and Isabella de Sieri. His baptismal name was James, but when he entered the Dominican Order in his sixteenth year, he selected the name of Thomas, probably in honor of his patron, the Angelic Doctor of the schools. The name Cajetan is a derivative of the name of his native city.

His scholastic training was acquired at the universities of Naples, Bologna and Padua. At the last institution he occupied the chair of metaphysics during the school year 1493-1494. The fruit of that course is the recently reedited commentary on the metaphysical treatise with which Saint Thomas had inaugurated his own teaching. From that time his place in the intellectual life of Europe was definitely marked.

At the feast of Pentecost of that year 1494 there were solemn scholastic disputations at the general council of the order at Ferrara. In these glamorous exercises, the spirit of which was caught in the poem, "Frei Egidio," by Thomas Walsh, by far the most brilliant performance was that of the young professor from nearby Padua. The students bore him in triumph from the hall of debates, and the august Duke of Ferrara petitioned that he be honored with the title of Master, and that he be left as lecturer in the Academy of the ducal city.

From that time Cajetan belonged to the world. For the next few years he passed from city to city, always sought after by the patrons of learning of those times as the philosopher and theologian of outstanding repute. From the cities of the north he came down to Rome in 1501 to be the Procurator General of his order, and to lecture in exegesis and philosophy in the Roman academy of the Sapienza. In 1508, when John Cleree, the Master General of the Dominicians died, he was chosen to succeed to the office.

As a professor he had been remarkable always, both for his progressive attitude and for his profundity. Long before he had been elected as Master General, he had been working on his monumental commentary of the "Summa Theologica" of Saint Thomas. So abstruse and complicated were his lessons, his explanation of the text of the master, that they have given rise to the quip, "Sa vis intelligere Caietanum, lege Thomam" (If you would wish to understand the commentator, then read the works of the teacher he is explaining). Yet for all their subtlety, they are by far the best and the most scientific development that has ever been given to the outstanding theological work of all time. The Italian cinque-cento stands unparalleled as a period of literary glory, yet it is astoundingly true that among its productions only this rigidly formal work of theological analysis retains a vital meaning for the men of our own time. The works of the humanists can be read, but they stand only as monuments of historical erudition, chiefly valuable for giving us an understanding of the time in which these men lived and labored. Cajetan expounded, in a language that is perennially understandable, if not always facile, truths that are unchanging and ever vital.

When Pope Leo XIII, the great inceptor of the modern Thomistic movement gave orders that the works of Saint Thomas Aquinas be reedited with all the apparatus of modern critical scholarship, he commanded that the text of the "Summa Theologica" be accompanied by the commentaries of Cardinal Cajetan. The passage of time has amply proved the foresight of the great pontiff in this regard. Far from resting as a literary curiosity, Cajetan's analysis and statement of Thomism have been a precious asset to present-day Catholic letters. The writings of greatest moment in the intellectual life of the Continent, the books of men like Garrigou-Lagrange, Maritain, Forest and Gardeil bristle with references to the bellicose commentator. The writings of Cajetan are in no sense intellectual milk for babes, even though he has the thoroughly distressing habit of addressing his reader as *Novitie,* the novice. There is no

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pretense of an appeal to the dilettante. They are, and will remain, invaluable assets to the serious student and to the active expositor of Thomistic doctrine.

The official duties of the new Master General deferred, but could not prevent, the continuation and the conclusion of this work These duties were of no ordinary gravity and importance. Cajetan was responsible for the first organization of the missionaries of his order, sent for the conversion of the New World. His eloquence and learning quieted the storm of Pisa, where the clerical satellites of Louis XII, King of France, were gathered in a mock general council, assembled to embarrass, and if possible to unseat, Pope Julius II. And, when the great Delle Rovere died shortly afterward, his successor, Leo X, the son of that Lorenzo de Medici who was called the Magnificent, made Cajetan a cardinal. He gave him for his titular church, St. Xystus the Old, out off the Appian Way, where once the patriarch of his order had dwelt.

The new Cardinal took twelve days vacation on the occasion of his promotion. As we read through the commentary on the third part of the "Summa," we encounter the following sentence, certainly unique in the field of theological explanation. It is not every student that can interrupt his explanation with the remark that he has just been made a prince of the Church. The following statement is prefixed to the commentary on the eleventh article of the eighth question in that third part.

"Lest I should appear to be inappreciative of the goodness of God, it is only fitting that we should go on with the work that we have taken up. And, since the grace of God and the favor of our most holy master Leo X have not been lacking, raising me up to the dignity of the cardinalate, so much the more ought I to study and to propound the mysteries of Jesus Christ and the sacraments of the Church. Consequently, in this same year of salvation 1517, in the forty-ninth year of my own life, on the twelfth day both of my own cardinalate and of the month of July, we continue this task that we have already begun."

The work on the commentaries was soon to suffer another interruption, and this time for a period of more than twelve days. The heart of Leo X was set on the calling of a crusade which was to crush the last desperate effort that the Turks were making for the domination of Europe. For this purpose four of the ranking members of the College of Cardinals were sent as legates to Spain, France, England and Germany. At the last moment the precarious health of Cardinal Farnese, appointed for Germany, prevented him from starting on his mission. At his recommendation Cajetan was named for his position. On May 5, 1518, he left Rome to assume his new duties.

At Augsburg he had to face a distracted and hostile Diet, where his efforts were foredoomed to failure. At the same time he found a situation that was far more serious than the necessity of a new crusade. The land was torn with dissension, and with reports of the rapidly rising popularity of the mutinous monk, Martin Luther. From Rome came orders to Cajetan that he should summon Luther before his tribunal. This he proceeded to do, and on October 12, and the two following days, the erring professor of Wittenberg pleaded his cause before the foremost theologian of the papal court. Luther was received with kindness and courtesy; he acknowledged this himself in his letters. But his arrogance would not permit him to see that this was an occasion, not for interminable discussions, but for an act of obedience and submission. He fled from Augsburg a determined heretic, while the legate, disgusted by his distracted mentality, sent back to Rome reports of a *corpus sine capite.*

Still his mission to Germany was not finished. Before he was to return to the Eternal City, he was to assist as legate at the Diet which chose Charles of the House of Hapsburg as emperor for that most turbulent period of European history. And when Pope Leo died, his successor, Adrian VI, sent him again as legate, this time to the armies that actually were defending Europe against the incursions of the Turks.

Then there came the sorrowful pontificate of Clement VII, when Rome was sacked by the armies of Charles V, the Emperor. In this, the most horrible of all the tragedies that have ever befallen the Eternal City, Cajetan had to pay a ransom for his freedom. Surviving this catastrophe, the Cardinal had a part in the last melancholy scene of that reign. He was one of the cardinals who counseled Pope Clement on the validity of the marriage of Henry VIII and Katherine of Aragon. In that same year 1534, on the night of August 10 he died. As he had requested, he was buried without ostentation, by the entrance of the Church of Sta. Maria sopra Minerva.

There never was an absence of pomp and of glory in the courts of Leo and Clement. It was a period of ostenstation in the realms of learning and expression. Yet, of all those who wrote and labored in those days, it is remarkable that Cajetan should have survived. The works of the humanists and the controversialists are of an age that is gone forever. But that severe edifice of Thomistic thought that was constructed among them has shown a value that is perennial, and has brought to the man who erected it his meed of fame and of glory.

Blessed Are They That Mourn

Whose heart has known the company of grief,
Whose eyes have felt its swift advertisement,
Whose soul has been the mute recipient
Of pain beyond the limits of relief—
That one has stood upon the crumbling reef
Of days, has scaled the fragile accident
Of flesh, while his eternal continent
Has flashed before his eyes—assuring, brief.

Yet even now he shall be comforted,
For grief has known the fellowship of God;
And he for whom unchallenged pain has won
The reverence of Heaven shall be fed
With joy that blooms upon the scourging rod,
More soothing and more ardent than the sun.

SISTER MARY PIERRE BOUCHER.

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Seven Days' Survey

The Church.—Eighty-four groups comprising 14,000 girls of all social classes recently participated in a Week for Girls sponsored at Rome by the Italian Catholic Girls' Association. At the closing ceremony the Holy Father urged the girls above all to persevere. * * * "The Catholic Church and Peace Efforts" is the title of a new pamphlet just issued by the Catholic Association for International Peace. The first half is devoted to the social influence of the Church in the Roman Empire and to the Catholic philosophers who have contributed to the Law of Nations; the second traces the peace efforts of the Church and especially the Papacy from the fifth century down to the present day. * * * A quarterly, *Cahiers Laennec,* named for the great Catholic physician who invented auscultation, has been launched at Paris to review medical questions of interest to the doctor, philosopher, educator, sociologist and director of conscience. * * * In a Christmas message urging employers and workmen to cooperate in building up a new social order, the Austrian bishops declared that the right shaping of the corporations in modern industry was "the most difficult and momentous task to be performed in solving the social question." * * * In a "Church of the Air" broadcast, January 13, the Very Reverend Thomas S. McDermott, O.P., said that the Holy Name Society in the United States with its 2,000,000 members was "doing great work for the strengthening of the religious life of the nation." * * * The Manchu authorities have pointed to the Catholic village of Hsiaopachiatze (The Eight Little Houses) as a model for the whole Empire of Manchukuo. It is a walled town of several hundred houses and about 2,000 inhabitants. Every morning the people attend Mass in the village chapel and at dusk they come together to chant their evening prayers. * * * The Legion of Decency crusade, protests against the Mexican persecution, aiding Catholic educational and charitable institutions and boys' guidance work are among the activities to be emphasized in a nation-wide "Mobilization for Catholic Action" program just announced by the Knights of Columbus.

The Nation.—Gyrating foreign exchange values, and prices of federal and corporation bonds, stocks and commodities, indicated a feverish interest—and considerable apprehension—as to the probable decision of the United States Supreme Court on the gold-clause abrogation resolution of June 5, 1933. Various wild, and some very profitable, speculations were rife. The unsettlement of national affairs which would result if the court declared the abrogation unconstitutional, is viewed with apprehension. * * * The National Retail Dry Goods Association in convention unanimously went on record for a program of unemployment reserves, pensions for employees now incapacitated by old age and old-age insurance for the future, sickness and disability insurance, and widows' pensions. According to the plan employers and employees would contribute to the necessary fund which would be deposited with a federal agency. * * * Deaths due to alcoholism decreased by 50 percent in New York during the first year of repeal, reported the director of the division of vital statistics of the State Health Department. * * * Montgomery Ward and Company earned a net of $9,302,-023 in the first eleven months of last year, compared with a net of $2,246,969 in the same period the year previous. * * * The Senate Foreign Relations Committee reported favorably by a vote of 14 to 7 on the bill which would make the United States a member of the Permanent Court of International Justice. * * * Car-loadings of railroads, which since 1929 had undergone steep and steady decline, until the first part of 1933, have since then leveled off and the trend of the last two years has shown a steady, slight gain. Loadings for the last reported week were 17.2 percent better than the week preceding and 13.3 percent better than the corresponding week in 1933. * * * Advertising increased 16 percent last year over the year preceding. The outlay on it was estimated to have reached a total volume of $700,000,000 for the year.

The Wide World.—The League Plebiscite Commission announced that all but 50,886 of 539,541 votes cast by Saar citizenry on January 13 were in favor of return to Germany. General quiet prevailed, international police suppressing sporadic disturbances. Relatively large numbers of refugees crossed the border into France, where an effort was in progress to assimilate as many as possible. Germany, celebrating the event, prepared to assume full control of the region within one month. Almost unanimously, European statesmen breathed a sigh of relief as a problem which had kept nations jittery for months was finally solved in a clear-cut way. Jewish residents, while frightened, seemed determined to remain if at all possible. * * * Germany was redistricted in theory during the past week. The country as a whole is to be divided into twenty-five departments. It was noted with interest how reminiscent this action was of revolutionary and Napoleonic France. * * * The French government let it be known that it was seeking to discuss stabilization of the franc in relation to the dollar and the pound. More or less official reports said that Messrs. Flandin and Laval would discuss the problem when they traveled to London toward the end of January. Parleys have already effected virtual agreement between the French point of view and the attitudes of other gold-bloc countries. It was averred that France as a whole would support devaluation if that came as the price to be paid for world-wide monetary stabilization. * * * The Irish reaction to the cattle and coal agreement signed between the British government and Ireland seems almost entirely favorable. An outlet for Irish cattle was provided; and though the agreement seems in general rather favorable to the British, it is viewed as embodying concessions which will pay Ireland

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handsome dividends in the future. * * * Rome was thrilled by the marriage of the Infanta Beatriz to Prince Alessandro di Torlonia. Thousands of Spanish monarchists journeyed to the Holy City for the event, and the exiled Spanish Cardinal Primate performed the ceremony.

* * * *

Mexico.—Two new riots were added to the disturbances which followed the killing of five Catholics by Garrido Canabal's Red Shirts at Coyoacan, a few miles from Mexico City. At Tacubaya, only five miles away, a crowd which had gathered to demand the release of a priest who had just been arrested, stoned the local police headquarters when they learned he was not there. All day and all night groups of them remained at the church to prevent its being closed. They repelled two contingents of police and prevented firemen from turning a hose on the defenders. In the exchange of shots which ensued when the police began firing over the crowd one was killed and eleven wounded. In Mexico City students, who were later joined by laborers, staged a demonstration before the executive mansion to protest against the Coyoacan massacre and denounce the release on bail of the Red Shirts charged with the crime. The students declared that Garrido Canabal, Minister of Agriculture, was instigator of the affair. They then marched to the Red Shirt headquarters and, when some of the demonstrators climbed the balconies and tore down some black and red banners, those in the building began to fire on the crowd. Only the arrival and good judgment of Colonel Sanchez Anaya prevented more serious consequences. After this fracas, President Cardenas issued a statement which placed the Executive Committee of the National Revolutionary party (the Red Shirts are affiliated to the party) in charge of all revolutionary political and social activities. All other groups are permitted to meet in buildings at their disposal. Three members of the American hierarchy made public pronouncements deploring religious persecution in Mexico during the past week. Resolutions to break off diplomatic relations with Mexico were presented to the Senate by Senator Wagner of New York and to the House by Representative Higgins of Massachusetts.

Price Fixing.—Before the NIRA Board, buyers and sellers have been bitterly fighting out the problem of price fixing by the code authorities. As indicated last week, the Consumers Board of the NRA is leading the attack on price fixing. They were strengthened last week by the Automobile Manufacturers Association's statement that it opposed "the continuation of trade practise provisions in any code of competition where the direct or indirect objective is price fixing, price maintenance or production control." Joseph W. Nicholson, City Purchasing Agent for Milwaukee, observed that "what was formerly termed a conspiracy in restraint of trade is now known as a code authority." Q. Forest Walker of R. H. Macy and Company said that things have come to a point "where price fixing constitutes an insuperable barrier to continued recovery," and the codes are "chiefly charters for the elimination, rather than the improvement, of competition." Consumers Research, through John J. Hader, most severely denounced endorsement "by the highest officials" of price fixing which is inevitably accomplished by "all the roundabout and backdoor ways of which consumers have by this time become aware and through which millions have become resentful and mistrustful of the actions of a supposedly neutral government." Support came from numerous witnesses, mostly manufacturers, who claimed that the elimination of competitive reduction of workers' standards is not sufficient to prevent chaos in industry and degradation of the laborer. They said that if price regulation should go, the labor provisions of the codes would collapse and "the whole Marine Corps would be unable to enforce the wage provisions."

NRA and Common Sense.—General Johnson, "sparkplug" of the NRA during his period as the developer and administrator of it, has some interesting things to say about it in the *Saturday Evening Post.* He maintains that it created 2,785,000 jobs "at a desperate time" and added about $3,000,000,000 to the annual purchasing power of workers. "It abolished child labor," he continues. "It ran out the sweatshops. It established the principle of regulated hours, wages and working conditions. It went far toward removing wages from the area of predatory competition. It added to the rights and the freedom of human labor." At present, he observes a paralysis of NRA "with an apparent attempt to make a new one." Concluding that there was "something about this depression that doesn't speak well for what we call our common sense," he writes, "If we saw a squirrel starving to death in a knothole in his nut-filled hollow tree, we wouldn't believe it. And yet here are 125,000,000 people, granaries full, factories shut, but with millions of workers idle and hungry and shabby and afraid of the future and of everything and everybody about them, and money galore in banks and depositories. It just doesn't make sense."

Europe Changes the Music.—England's Captain Eden is a brilliant chap, even in the estimation of his own countrymen. During October of the past year, League of Nations Preferred could have been purchased for nothing flat on almost any market. The King of Jugoslavia had just been murdered; Italy and Austria were still muttering over the assassination of Dollfuss; the Franco-Italian agreements then in effect were flimsy enough to justify Mussolini's famous wink at Milan; and Nazis were terrorizing even good Mr. Knox, commissioner of the Saar Basin. But nobody had reckoned with Captain Eden. His Majesty's government, coming up for air after a dozen days of House of Commons debating, was apparently convinced that, like the United States, it would leave Europe to its own worst instincts. But in a few short weeks all was changed. "Before December 11 dawned," writes D. Graham Hutton in the current *Nineteenth Century,* "three great achievements were announced which went very far to retrieve the *damnosa haeritas* of the year 1934 and turn it to positive international advantage. First, on December 3, in Rome the representatives of France and Germany were brought by

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the skilful handling of the League Committee of Three, under Baron Aloisi, to agree on the measures and conditions of the Saar plebiscite. Secondly, what was much more striking, Mr. Eden announced at Geneva on December 5—exactly one month after Sir John Simon had announced in the Commons that there had never been any question of the use of British troops in maintaining order in the Saar—that His Majesty's government was prepared to send a contingent of British troops to help maintain order during the plebiscite, provided other states members of the League, excluding France and Germany, also agreed to send contingents for that purpose. . . . The third achievement, which also took place at Geneva and was more obviously a success for League procedure in international disputes, was the firm, rapid, and universally satisfactory reconciliation effected, under Mr. Eden's initiative, between Hungary and Jugoslavia."

Radio Programs.—"Often enough the radio is so obviously eleven years old and badly brought up at that as to leave one honestly wondering why the nation does not turn wrathfully away and resolve nevermore to buy Sharptooth Toothpaste or Elephant Cigarettes," says the editor of the *Broadcaster*. He notes, however, that a listener could secure even under existing conditions a wealth of high-class entertainment and instruction if he studied the announcements carefully. First of all, the Catholic Hour and other religious broadcasts cater regularly to the soul. The National Committee on Radio in Education and other groups sponsor programs offering lectures on important social subjects. Hardly a week goes by without a good address by somebody who has something to say—an address not so difficult to pick out, even now, and sure to be starred adequately as soon as the right kind of radio journal gets under way. From the musical point of view, opera companies and symphony orchestras offer the best they have in their power to provide. Though the listener must swallow a modicum of advertising chatter with his entertainment, no great harm is done. There is much more of excellence. We note two recent programs of exceptional merit: the Christmas day NBC broadcast of liturgical singing from the Catacombs, and the General Motors hour on Sunday, January 13. The second presented Mme. Lotte Lehmann and Mr. Bruno Walter; and the singing of the Liebestod music from Tristan established, as general comment indicates, "a new standard of excellence." Our editor concludes that though things might be vastly better, it would be difficult to believe that Washington politicians, if given blanket control of radio, would miss the eleven-year-old, badly brought-up mind as frequently as our present system manages to do.

An Assault on Public Opinion.—World Peaceways, Incorporated, a non-profit organization for information on peace and international affairs, has recently, and with increasing momentum, been impressing its aim on "the most powerful man in America! You and I, Mr. Average Citizen!" Colorfully businesslike, and appealing to "facts and figures, human appetities and emotions, and the daily needs of man," and cooperating with the advertisers, Batten, Barton, Durstine and Osborn, and Young, Rubicam and the Outdoor Advertising Association, it has already run impressive full-page colored advertisements in such magazines as *Fortune,* the *New Yorker,* and *Liberty,* inserted space in hundreds of dailies and periodicals, and posted colored lithographs on the billboards. Peaceways' "World Observer" speaks weekly over 140 radio stations in forty-six states to an estimated 50,000,000 listeners. A daily column and news service is being spread through the newspapers, cooperation has been extended to publishers for anti-war books such as "Merchants of Death" and "The First World War," a pulpit service offering material to clergymen has been instituted, study groups are being formed, a book weighing 2,330 pounds containing principles and signatures is being circulated, and international effort for peace is being initiated. Peaceways will also "educate" for internal peace, such as industrial, and intends to attack other internal problems which lead to international war. Mrs. Theresa Mayer Durlach is president, James Monahan, public relations director, and on the board of governors and committees are (among many): Carlton J. H. Hayes, Senator Nye, Frank B. Kellogg, Mary E. Woolley, Reinhold Niehbuhr, Norman Thomas, Alva W. Taylor, Alvin C. Johnson and Walter Dill Scott. Money comes from $5 and $1 membership fees and from donations. No present estimate of the number of members can be obtained as incoming mail has overpowered the staff.

Orators Convene.—Annual Carroll Club Communion breakfasts have become social and religious events. This year's gathering was no exception to the rule. At St. Patrick's Cathedral, Cardinal Hayes officiated at the Mass and addressed the communicants. Subsequently breakfast oratory of excellence was served in abundance. Mrs. Genevieve Garvan Brady, present "angel" of the club, herself presided. Shane Leslie, smiling ebulliently, got lost in the wit and wisdom of Ireland, extricating himself just in time to salvage his theme—Merry England in Shakespeare. The bard died, Mr. Leslie noted, on the same St. George's Day which marked the entry of Oliver Cromwell's name on the records of Cambridge. Miss Helen White, having airplaned all the way from Wisconsin, averred that Chaucer would have enjoyed the mead-like view of Manhattan from pre-dawn skies. The author of "A Watch in the Night" charmed all with philosophic reflection to the effect that man's real security lies in the acceptance of insecurity—on this earth. The Very Reverend John O'Hara, C.S.C., partly alarmed, partly amused, the assembled feminine heart with a digest of statements about women culled from confidentially written replies to Notre Dame student questionnaires. It seemed that the young male, granted a girl with some hundred charms, was more than willing to become a model husband. Dr. Edward Roberts Moore officially presented a scroll recording extensive and varied spiritual gifts to Mrs. Brady from her girls. The guest attendance was large and distinguished; and the Carroll Club enjoyed itself rather immensely, as well it might. This was a truly memorable occasion.

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Safe and Pretty.—The Massachusetts Supreme Court settled a nine-year legal dispute on January 12 by ruling that the State Department of Public Works may regulate the use of billboards on private property within views of highways. The opinion of the Chief Justice declares that "the safety of travel upon the highways is promoted by the several rules, especially those as to set-back of advertising devices from highways and other points. . . . [They] tend to protect people traveling upon the highways from the intrusion of public announcements thrust before their eyes by signs and billboards. Grandeur and beauty of scenery contribute highly important factors to the public welfare of the state. To preserve such landscape from defacement promotes the public welfare and is a public purpose." Only the Supreme Court of the United States can now upset this decision. The New York State Planning Board, in its first recommendations, dwelt upon the same subject and promised that "the state should regulate service trades, billboards and other structures along its highways in order to preserve the beauty of the countryside, as well as to increase highway efficiency and safety. Legislation should be enacted authorizing some state agency to regulate signs and structures along highways outside of cities and villages."

Federal Indictment.—Some of the obstacles to the nation-wide movement for better films were brought to light, January 11, when a federal grand jury indicted ten leading motion picture producing and distributing companies and six of their executives, on the charge of conspiracy to violate the Sherman Anti-Trust Law by refusing to furnish films to three independent St. Louis moving picture theatres. Independent exhibitors in different parts of the country have repeatedly complained to the Department of Justice and the Federal Trade Commission that major producers who also operate chains of theatres have a "gentleman's agreement" which prevents them from obtaining desirable pictures, and the St. Louis inquiry was an outgrowth of these complaints. It is charged that the ten firms, among which are Warner Brothers, Paramount-Publix Corporation and the RKO Distributing Corporation (Radio Pictures), the three largest producing, distributing and theatre-operating companies in the United States with total combined assets and liabilities of something like $500,000,000, cancelled franchises under which they had agreed to furnish films to the three theatres in question. The defendants were also alleged to have acquired a "large number" of bonds against the three theatre buildings in order to prevent anyone except Warner Brothers Pictures, Incorporated, or an affiliate from operating the theatres, and proceeds at length to describe the methods used to attain this end. Two special assistants to Attorney General Homer S. Cummings presented the government's side of the case.

* * * *

Strikes in 1935.—Iron ingot production estimated at 47½ percent is interpreted by worried observers more as a strike sign than an evidence of recovery. On January 7, two United States Steel subsidiaries refused to facilitate elections demanded by the A. F. of L. steel union. On January 15 the union was in court to fight the company union set-up and get an election legally. The A. F. of L. announces its determination to organize steel this year, and revolutionary unionists (in their own organizations and in A. F. of L. locals) plan to fight for what they consider the purest and most important representatives of the industrial proletariat. Furthermore, the auto industry, a month ahead of last year's production schedule, is genuinely worried at the prospect of a code renewal fight February 1. Even Donald R. Richberg told the auto makers, "There is only one sure deterrent of increased political control . . . and that is increased reliance upon collective bargaining." Automobile company contracts do not satisfy many workers' conception of collective bargaining. In Akron 7,000 Firestone employees are planning to support 350 battery workers, out on grievances. In the soft coal fields the Left wing won the elections in Local 1 of the Progressive Miners, and John L. Lewis claims price cutting is upsetting his United Mine Workers. Hot oil is doing the same thing to newly organized oil workers. Any legislation concerning strikes will not be aimed at windmills.

Banks for the Poor Man.—A report from Cracow, Poland, tells of the celebration of the three hundred and fiftieth anniversary of the founding of the Archconfraternity of Charity and the Bank Pobozny, or Pious Bank, by Reverend Peter Skarga, S. J., (1536-1612), noted Polish preacher and patriot. The Pious Bank, or Mons Pietatis, is an institution which lends money at low rates of interest or even without interest to needy persons who would otherwise be at the mercy of private money-lenders. Some objects of value must be left as security and the modest interest charged is used to pay employees and to provide for expansion of this charitable work. It is said that the first genuine institution of this kind was founded in London in 1361 by Bishop Michael Nothburg, but since his will provided that no interest be charged and that expenses be paid out of the 1,000 silver marks he had bequeathed to found the bank, it was in time forced to close its doors. One hundred years later, due to the preaching of the Franciscans against usury—money-lenders charged from 40 to 80 percent interest—a mons pietatis was founded at Perugia. Due to the efforts of the Friars, similar banks were established in many parts of Italy, where they have lasted down to modern times: in 1896 there were said to be 556 of them with a combined capital of over 70,000,000 lire. By the sixteenth century the montes pietates had spread to Belgium, France, Germany and Austria, and they reached Spain by the beginning of the eighteenth century. Although they were founded for a charitable end, these institutions were for several years the subject of considerable controversy in the Church, since they brought to the fore the whole question of the morality of taking interest. In 1515, Leo X issued a Bull which finally settled the question in favor of the montes, and ever since they have continued to extend credit to the needy and serve as a constant check to the rapacity of private money-lenders.

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The Play

By GRENVILLE VERNON

The Petrified Forest

MR. ROBERT SHERWOOD after extended wanderings through ancient Rome, the Balkans and Vienna has at last settled down temporarily in his native land, and to celebrate the event has given us not satiric comedy, but melodrama. Of course it is melodrama with modern trimmings, even with philosophical and social ones, for Mr. Sherwood is ever Mr. Sherwood. The petrified forest is in Arizona, and it symbolizes the philosophical content of the book or what we are assured is that content—that the pioneer is passing away, as is the esthete and the gun-man. These we are told by the esthete, in the person of Leslie Howard, are the last individualists, and they are all doomed to extinction. Perhaps they are, though the gun-man just now shows small signs of it, but I for one refuse to believe that the girl who recites François Villon between bursts of up-to-date profanity is the hope of the future. In fact I am very much of the opinion that the cow-boys, the gun-men, the esthete, and the girl herself are simply age-old types of American melodrama, and despite their greater power of expression might very well have come out of "Arizona" or "The Girl of the Golden West." The only difference is in the fact that Mr. Sherwood knows how to write and loves to play with ideas. Over the rough bones of an impossible story he lays the patina of real brilliancy, a patina which may very well deceive the average theatre-goer into the belief that he is present at the birth of something new in dramatic art. But though he isn't, he is present at a vibrant, exciting melodrama which will probably run as long as any play now extant in New York.

The story is simple enough. Alan Squier, an unsuccessful poet, is hitch-hiking through Arizona, and stops at a gas-station and lunch room in the desert. Here he meets Gabby Maple, the daughter of the proprietor, who at once falls in love with him, and asks him to take her to France, her mother's country. She, too, loves poetry, even though she is also given to profanity. Alan refuses. A gang of hold-up men arrive headed by Duke Mantee. They hold up the place, whereupon Alan begins his interesting philosophical disquisition about individualism. He too has fallen in love with Gabby, but knowing that he is unworthy of her, he signs over his insurance policy to her so that she can go to France, and persuades the rather puzzled Duke Mantee to shoot him. These are the bones of the plot, the patina is in Alan's monologues, but the excitement is in the vibrant action and in the humors of the characters. It is a play which to be enjoyed must be seen, and there will be few who will not enjoy it.

Leslie Howard is Alan Squier, and once again proves the perfection of his school of acting, the school of underplaying. His poise, his calm, the calm, not of Olympus, but of the valley below Olympus, are beautifully suited to the sensitive futility of the unsuccessful minor poet. Mr. Howard's limitations are evident, but within those limitations he is one of the most accomplished actors now before the public. And the character of Alan Squier is one which he is peculiarly suited to project. Peggy Conklin is on the whole effective as Gabby, though her profanity seems to make her distinctly uncomfortable, and Humphrey Bogart as the gun-man, Duke Mantee, is simple and veritable. Charles Dow Clark gives a most amusing enactment of old Gramp Maple. And Blanche Sweet and Robert Hudson as Mrs. and Mr. Chisholm are excellent. A word too should be said for Robert Porterfield. There is not enough in the character of the cow-boy which Mr. Porterfield portrays to decide his abilities as an actor, but the round of applause which greeted his exit spoke volumes for his charm of personality. (At the Broadhurst Theatre.)

The Old Maid

EDITH WHARTON'S has been a name to conjure with for more than a generation with a goodly section of the novel-reading public, and not without reason. She is an artist and she knows how to evoke atmosphere. Moreover, she is a psychologist of no mean attainment. But the theatre somehow shows up her weaknesses, and Zoe Akins's dramatization of "The Old Maid," skilfully done as it is, is not quite able to bring Mrs. Wharton's figures to life, at least to a life of any great vitality. It isn't that the play is dull, it is simply that what emerges is rather atmosphere and the externality of character, than the vital inner stuff of drama. The truth of the matter is that Mrs. Wharton is not a novelist of the first class; skilful workwoman as she is, her characters exist not from their own impulsion, but by the things the author does to them in description and analysis. Yet Miss Akins has done a good job in the depiction of Charlotte Lovell and of her sister, Delia, even though the full force of Delia's jealousy and her indomitable will in punishing Charlotte for having loved the man she had loved but had not had the character to marry, remains too much in the background. In short, "The Old Maid" becomes on the stage a period piece, which is just perhaps what it really is in the book. Yet acted as it is by Miss Anderson and Miss Menken, and with Stewart Chaney's beautiful settings, it is always interesting, and at some few moments absorbing.

There will be debate as to whether or not Judith Anderson understresses the hateful side of Delia, but there is no doubt that she makes it as unbelievable as the dialogue permits, once the opening scene is over; for in that Miss Anderson is not at her best. Especially good was her acting in the scene when she discovers that Charlotte has had a child and that child is the daughter of the man she had loved. Helen Menken is likewise excellent as Charlotte, notably in the later scenes. Her acting is sincere and poignant, and if we don't always believe her it is the fault of the play rather than of the actress. The men were less satisfying, though George Nash is moderately effective as the family doctor. But Robert Wallsten and Frederick Voight lack distinction of manner. (At the Empire Theatre.)

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Communications

SAINT JOAN OF ARC

Glenarm, Md.

TO the Editor: The November number of the magazine, *Hygeia,* carried an article entitled: "Tuberculosis and the Kings of France." The monograph purporting to be an historical treatise, bears some misrepresentations that call for correction. The author, James A. Tobey, refers to one of the world's greatest figures as follows: "From Domrémy came a young woman, named Joan of Arc, inspired perhaps, but unquestionably a psychopathic personality."

Now it happens that among the nearly 300,000,000 Catholics who revere Joan as a saint, there are very many physicians, psychologists, scientists, priests and educated laity, who likely do not believe that she was "a psychopathic personality." I, undersigned, do not presume to speak for them.

But let us consider what that term "psychopathic" means. According to "The Century Dictionary" it means: "An insane or nearly insane patient." And the same "Century" defines a psychopath as: "A morally irresponsible person." "Standard Dictionary" likewise defines a psychopath as: "One who, because of mental infirmity, is morally irresponsible." One or another psychologist giving a more discriminating definition of "psychopathic" does not avert from Joan the stigma of that term as applied to her by our critic. For it always means mentally disordered.

There is no conclusive evidence that Joan of Arc was mentally deranged, and that she was therefore a psychopathic personality. Certain things will indeed appear psychopathic to pseudo-psychologists and superficial historians. These things are: belief in the supernatural; prayer to God; dependence upon Divine aid; practise of the spiritual life; all of which were dominant in the life of Saint Joan of Arc. Were Christ walking the earth today, some Freudian psychologist, with up-to-date reckless assurance, would undoubtedly label and classify Him as a psychopathic personality.

The Catholic Church has canonized Joan of Arc. Will not every Catholic resent the implication that the Church has placed upon the calendar of her saints an insane or nearly insane patient? A morally irresponsible person?

Moreover, Mr. Tobey, the writer of the above judgment against Joan, involves himself in a manifest contradiction when he says that Joan was "inspired perhaps, but unquestionably a psychopathic personality." "The Century Dictionary" defines "inspired" (in the sense used) as "actuated, guided, or controlled, by Divine influence. Informed, instructed or directed by the Holy Spirit." The Almighty does indeed raise up the lowly to confound the pride of the strong. But does God inspire "an insane, a morally irresponsible person" to become a great national leader? Not in the case of Joan of Arc.

Jews and Christians alike believe that Moses was inspired to lead his people; and that Judith was likewise inspired to deliver her land from an invading enemy. They, like Joan, performed remarkable feats. They, like Joan, credited their success to the Almighty. Were Moses and Judith psychopathic personalities, and inspired at the same time? Were they insane or morally irresponsible? No. Neither was Joan of Arc, as everyone should realize who weighs her marvellous mentality as well as her military strategy.

Judges, counselors, lawyers, ecclesiastics, all trained men, showed but the logic of children, as compared to her lofty wisdom, and simple but baffling answers at her trial. If she was a psychopath, then verily are we all fit for the insane asylum, and the world is a madhouse. Threatened, cajoled, imprisoned, tricked, Joan maintains a clear mental poise throughout. Asked whether her angel is not the devil, she answers: "Would the devil urge me to be a good girl?" Does not this remind us of Christ's answer to His judges? When they said He had a devil, He replied: "Is the devil divided against himself?"

The writer of the article in *Hygeia* comes five hundred years too late to speak with such certainty. He used the word "unquestionably," concerning the alleged psychopathic abnormality of the wonderful girl of Domrémy. He is too sure, because there is no chance for clinical psychoanalysis of Joan, in her absence. Authentic records of her personality and habits, from girlhood to her death, are very much in her favor as a normal girl. Her splendid appeal to the supreme authority in the Church, the Pope, as against her judges, shows an understanding far beyond her educational opportunities. And that understanding was shown amid very confusing circumstances.

Many prominent men, Popes among them, have contributed to the rehabilitation of Saint Joan of Arc. He whom university professors know as the accomplished Latin scholar, Aeneas Silvius, later Pope Pius II, citing the great deeds of Joan, says: "Look at the facts. The facts speak for themselves. All these achievements are worthy of everlasting renown, but posterity will regard them rather with wonder than with faith." This distinguished defender of Joan was a contemporary. Andrew Lang, the Scottish literary savant, wrote an extensive and eloquent eulogy of Joan. He describes her as "brave, gentle, merciful, courteous, kind, and loyal." "She came," he says, "with powers and with genius which should be the marvel of the world while the world stands" (Introduction to "The Maid of France").

The picture used as an illustration in the article here criticized, was unfair. A monk is shown clothed in the garb of a religious, cowl, girdle, and cross, holding a murderous dagger with which he has slain a king. A sub-title tells the readers of *Hygeia* that "the daggers of crazed assassins saved a few [French kings] from the ravages of disease." One instance of a monk that murdered a king hardly warrants the illustration, its title, and its inference. History shows that monks were occupied with much nobler and more useful business than murdering kings.

REV. CHARLES B. CARROLL, S.S.J.

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A DASH OF ANTI-SEMITISM

New York, N. Y.

TO the Editor: I was interested in your report under your Seven Days' Survey of the remarks made by Dr. Stephen S. Wise and Rabbi Sydney E. Goldstein of the Free Synagogue on the subject of the movie crusade in which they expressed great fear of the campaign turning into an anti-Semitic crusade.

Where do Rabbis Wise and Goldstein get that way? I have followed the movie campaign very carefully and I have not seen the breath of anti-Semitism yet. Both Catholics and Protestants have been fair and decent about the whole miserable movie situation and have not in a single public instance that I know of raised the bogey of anti-Semitism. Aren't the reverend Rabbis aware that Jewish organizations, both lay and clerical, in large numbers have joined with Catholics and Protestants in trying to clean up the sorry mess? In the face of such unprecedented cooperation among the faiths, why do the reverend gentlemen conjure up a bogey which has never existed? I hope that the wish isn't the father of the thought and that Dr. Wise is not hopeful of a slight dash of anti-Semitism so that he can exercise his incomparable talent for shouting loud.

I often admire the Catholic Church because its splendid discipline is such a deterrent to incontinency of speech. I wish that we Jews had some sort of an organism by means of which we could muzzle our fools, a sort of secret society which would immediately pounce upon those of us, rabbinical or otherwise, who are unaware that one of the greatest of virtues is sometimes the virtue of remaining silent. I would recommend Drs. Wise and Goldstein as the first victims and subject them to at least twelve months exile on a lonely isle where they might be able to cultivate the gift of keeping quiet.

Anyway, I hope that your readers won't take Dr. Wise very seriously. He doesn't mean badly but his oratorical predilections sometimes get the best of him.

L. WOLFSTEIN.

THE ALTAR AND OURSELVES

Baltimore, Md.

TO the Editor: That some women have an unfortunate influence on liturgical art is not altogether their fault. They have not been trained. When priests instruct women (particularly nuns) in the laws of the Church and the principles of esthetics, the lace surplices, hand-painted stoles and kindred rubbish will fade into the Limbo of forgotten things.

Moreover, I have seen liturgical atrocities perpetrated by men, while on the other hand I have seen vestments both correct and beautiful produced by women, of whom some at least owe their proficiency to the sort of instruction here advocated.

Of the nuns making vestments today, how many know how vestments ought to be made? If most of them do not know, who is to blame?

REV. EDWIN RYAN.

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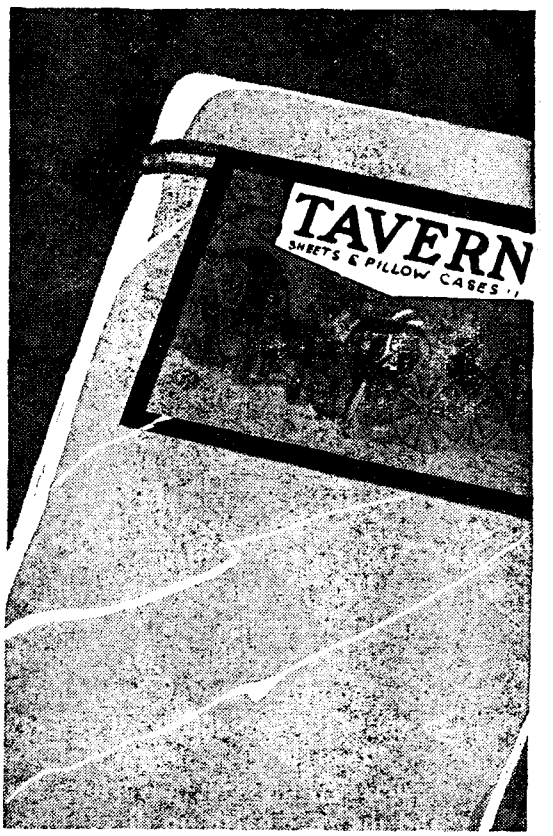

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Next Week

ECONOMIC INTERNATIONALISM, by John A. Ryan, professor of moral theology and industrial ethics at the Catholic University and Director of the Social Action Department of the National Catholic Welfare Conference—an important article, the first part of which appears in this issue—will be concluded in our next. . . . CORNERSTONES OF POLITICAL THOUGHT, by Moorehouse F. X. Millar, of Fordham University, investigates in a most pleasing and scholarly manner the fundamental principles of regulating the power of a government and securing for men by nature corrupt with original sin the greatest measure of freedom. "There is the essential exigency in man," concludes this enlightening paper, "to live in a well-ordered state under proper government as a necessary means to the attainment of his end as a human being." *Superbia*, or pride, is seen to be the chief obstacle to true social justice. . . . ART AND A THESIS, by Kurt F. Reinhardt, of Stanford University, considers apropos the arts and especially literature, "the latest developments are of particular interest because they are partly an outgrowth of the political and economic upheavals that we have witnessed in various countries, and they are partly in direct proportion to the claims and intentions of the so-called totalitarian state to subordinate all cultural and intellectual efforts and creative activities to the welfare and glorification of the state or the nation." It contrasts these developments with the concept expressed by Kant, "the beautiful is that which fills the mind with a disinterested pleasure." . . . THE PRESIDENT AND CONGRESS, by Oliver McKee, jr., clarifies some forces operating in Washington with imminently practical affects on the lives of all of us.

Books

Some Recent Biographies

HALF a suspicion that the earth's people must become a little more old-fashioned in their atttiude toward one another is beginning to crop out here and there. May it not be true, after all, that a decent international society will depend relatively little on those magnificent things, the radio and the airplane, to a certain extent on the maintenance of economic peace, and for by all odds the major part on culture? The soul is that in man which transcends space and time. All this is being realized again, a bit furtively but none the less clearly; and toward it as a goal many recent biographies are tentatively struggling.

Take for example "The Georgian Scene," by Frank Swinnerton (Farrar and Rinehart. $3.50), which calls itself a "literary panorama" and which is, from several points of view, the most completely satisfying survey of letters under the aegis of George V which anyone has supplied. It affords a sprinkling of anecdote about many writers, in which there is not infrequently a really engrossing detail. But Mr. Swinnerton, who has not been a publishers' reader for his health's sake, very properly devotes most of his space to literary exposition and criticism. Perhaps he is best when dealing with the novelists. There is an extraordinarily lucid chapter about Henry James, and there are sound, discriminating pages about Compton Mackenzie, John Galsworthy, Edgar Wallace, James Joyce and a bevy of others. On the poets he seems less dependable, revealing blind spots and crotchets which are not to be found in a really first-rate critic of verse like Charles Williams. About writers of "thoughtful" literature he discourses intelligently and affably. The section devoted to Chesterton and Belloc is refreshing as well as valuable. Of course the book is properly literary autobiography, and for this reason escapes the limitations of texts while failing to satisfy the requirements of that now ubiquitous person, the professor of contemporary literature. Mr. Swinnerton seems destined to receive any number of congratulations—and a goodly supply of bombs.

It is a far cry from such a book to Hamlin Garland's "Afternoon Neighbors," a further volume of literary reminiscence (Macmillan. $3.50). Mr. Garland has been a very decent, very representative citizen. He is also a great literary artist, as homespun as Hawthorne and still rather more inured to the graces of cosmopolitanism than many who talk a lot about it. These various qualities are reflected in the present volume, which is at once a commentary on the "changing American scene" and a film of anecdotes about friends. Many of the best pages have to do with England; and for those who know Archibald Marshall, Mr. Garland's references to that fine novelist will bring regret that his work is done. I have chosen those references as a characteristic example—much else might have been singled out. Among Americans whom Mr. Garland discusses, none comes out so clearly as Zona Gale. No doubt much in this book is old-fashioned, but there is a pervading honesty and an extraordinary virility.

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Both will leave their impression on the reader. It may be added that the years recorded are chiefly those between 1926 and 1932.

After editing the "Journal of Gamaliel Bradford," Van Wyck Brooks dedicates a handsome volume of generous proportions to "The Letters of Gamaliel Bradford" (Houghton Mifflin. $4.50). The introduction is crisp and lucid, confirming one's opinion that Bradford was himself a "damaged soul," though so resigned to being one that he could write with a singular dispassionate beauty about others. The letters, which belong to the years between 1918 and 1931, testify to a marked generosity of spirit, to a brave if bewildered struggle against physical as well as ideological handicaps, and to a sterling capacity for friendship. It is of interest to note that Bradford was a close student of poetry, whose knowledge of seventeenth- and eighteenth-century verse in English would have graced any professorial chair. Naturally he was also something of a philosopher, living as he did in a New England haunted by the ghosts of Transcendentalists and supplied, through Henry Adams, with a mouthpiece of distinction. For these and other reasons, this collection of letters—like that edited from the remains of the late Professor Firkins—is an index to the state of intellectual aristocracy in yesterday's United States.

I go on to say that "The Permanent Horizon," by Ludwig Lewisohn, is an extraordinarily valuable book. To do it justice, a lengthy article would be needed; and unfortunately there is not time now to do such an article. There is much in these reflective, loosely tied chapters about the position of modern man which provokes dissent; there is also much, very much, which goes to the heart of our general problem. I am afraid, for example, that Lewisohn, who used to be querulous about everything, has now wandered a little too far into the domain of cultural quietism—that, in other words, his almost Saint-Beuveian quest for the esthetic life-line has too much dulled his zest for the swim. Yet his thesis is quite right. Living ought to acquire as much as possible of the classic form, because this form is the only viable one. It is the discovered landscape of man; the others are only mirages. One of the extraordinarily impressive things about this book is that, culturally speaking, a Jew has gone beyond Spinoza to a friendliness, based on sincere conviction, with European tradition. Mr. Lewisohn is a master of quotation. He ranges from the Greeks to the ultra-moderns with intelligent ease; and were there nothing in his book excepting citations from great authors, it would still be a memorable volume (Harpers. $2.50).

"Poet in Exile: The Life of Heinrich Heine," by Antonina Vallentin (author of a fine book about Stresemann), is from some points of view a mediocre performance. It is overwritten, blindly partizan and occasionally as sentimental as a German novel of the 1890's (Viking. $3.00). Still Frau Vallentin has a remarkable command of the facts, and in particular a genuine ability to describe social milieu picturesquely. Thus the opening pages of Chapter IV, which describe Berlin society in the days when Heine went there in quest of fame, are unusually good.

Though Stefan Zweig's "Erasmus of Rotterdam" offers

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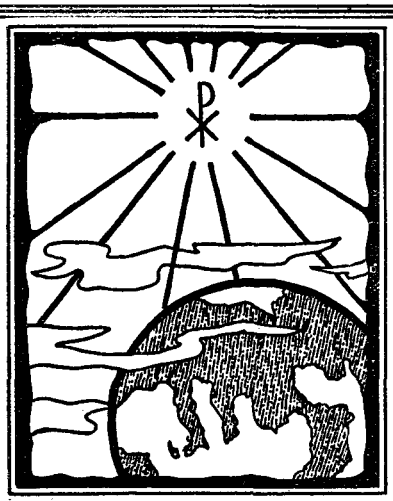

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THE LITURGICAL PRESS
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nothing very new to the student of that great and canny humanist, it is an excellently written portrait (Viking. $3.00). The translation, by Eden and Cedar Paul, is a model instance of how German can be transformed into good English. Zweig's thesis is that, for all his limitations, Erasmus was dedicated to the "intellectual harmony of Europe," while Luther, "the fanatical man of action, backed by the irresistible force of a mass movement," was destined to destroy the reality of the *ecclesia universalis* and, with that, all hope for a united Europe. He outlines the contrasts between the two men with rare precision and insight. While the book lacks any deep appreciation of the fundamental religious struggle in progress during the troubled Reformation era, it is a profession of faith in the ideal of spiritualized humanism.

The erudite will be very considerably interested in William York Tindall's "John Bunyan, Mechanick Preacher," which is an ultra-modern view of one who deeply influenced the thought of older America (Columbia University Press. $3.50). This is not biography in the strict sense, but rather a memorandum to serve readers of other lives much as the installation of electric light aids the possessor of a roomy and rambling house. Mr. Tindall shows that Bunyan belonged to a large group of "mechanick" and "itenerant" preachers, all of whom shared the religious and social convictions natural to an age when the under-dog took refuge in godliness, demonstrating then with "enthusiasm" what he could not prove with learning. Allegory was a favorite resource, not merely because it could render "hidden things clear" in desired ways but because the real drift of many an argument, i. e., its anti-conservative point, could be disguised with symbolism. Numerous parallels to other writers help Mr. Tindall to sketch a picture of the Bunyanian mind and soul which, all things considered, is novel and satisfactory. New light is also thrown on the significance of "The Holy War" and "The Pilgrim's Progress." The author is a clever writer, though his flirtations with wit are not always free of a certain elephantine subtlety. His book is readable and would be still more engrossing if a few thousand words had been deleted. One concludes naturally with the remark that here is an unusually good, representative sample of the work being done by younger American scholars. Typographically the volume is of unusual excellence and deserves to have been singled out as one of the best-printed tomes of the year.

About Dostoevsky much has been written. A new biography, "Dostoevsky," by A. Yarmolinsky, is the first serious attempt by an American scholar to plumb the depths of the greatest Russian literary genius (Harcourt, Brace. $3.75). While the book is replete with original points of view and keeps to an intelligent plan, its chief merit is necessarily its value as a digest of worth-while biographical and critical literature about Dostoevsky. One misses certain valuable ideas which are to be found in Catholic commentators, especially Germans like Guardini and Pfleger. These might well have served to render Mr. Yarmolinsky's interpretation of the religious element in his story a little less positivistic. Otherwise no major fault can be found with the book, which seems destined

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to become a standard work on the subject. Its analysis of the life problems is searching; its efforts at literary synthesis commendable. Accordingly one cannot help regretting that the author proves wholly incapable of understanding either what Christianity was for Dostoevsky or (apparently) what Christianity itself is. We ourselves miss in the great Russian that "religion of the peace of God" preached so admirably, for example, by the Benedictine mystics. On the other hand, however, he made us all realize once again—without going to the extremes of Böhme—that faith is a dialectic between humility and humiliation.

"The Early Career of Alexander Pope," by George Sherburn, is a book which has long been needed and which, as here presented, is a credit to American scholarship (Oxford University Press. $3.00). Professor Sherburn proves himself an objective and painstaking historian. Where evidence exists, he refers to chapter and verse; when it is wanting, he does not attempt to fill the cavity with material of his own fancying. The book is furthermore admirably composed, reflecting unusual skill in biography, though the weight of scholarship may disguise this from the reader's view. There emerges a saner and better Pope than we have known. It is demonstrated that during his earlier years the poet, for all his deficiencies of physique and temperament, seldom took the initiative in promoting a quarrel. Some of the trouble was due to Grub Street envy of his ability to get on; some is attributable to errors of taste and judgment made by a writer whose zest for doggerel lampoons was kindled by a desire to be fashionable. To me it seems, incidentally, that the biographer could have worked out more neatly the implications of this desire. But most of Pope's difficulties were caused by his religious belief, which made scribes with party connections see red hopefully. We have not always sufficiently noted that Pope was genuinely a Catholic writer of his age. Though it is easy to criticize him with a copy of Denzinger in one hand, and though he has little in common with Catholic moods of a romantic era, he is so characteristic of his own time that it would be mistaken to ignore the fact. Professor Sherburn is especially happy in dealing with the Curll and Montagu situations. The whole book, however, is a rich and masterly study.

Other recent biographies must be referred to very briefly. "Confessions of a Scientist," by Raymond L. Ditmars, is an engrossing book by one who possesses unusual insight into the strangeness and mystery of the animal world (Macmillan. $3.50). "Napoleon Self-revealed" provides a selection of 300 Napoleonic letters on various subjects of historical interest. The panorama evoked by the book is vast and fascinating. J. M. Thompson is the editor (Houghton Mifflin. $3.00). To the current Monograph Series of the United States Catholic Historical Society, W. Eugene Shiels, S. J., contributes an important study of Gonzalo de Tapia, founder of the first permanent Jesuit mission in North America. Agnes Repplier relates in interesting and intimate fashion the life of Agnes Irwin, a brilliant educator (Doubleday, Doran. $1.50).

PAUL CROWLEY.

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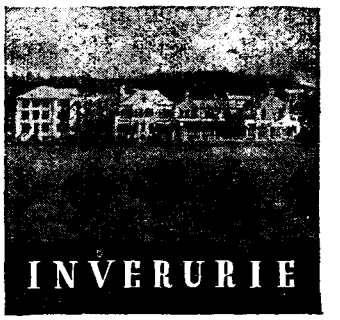

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Briefer Mention

The Manuscript of Shakespeare's Hamlet, by J. Dover Wilson. New York: The Macmillan Company. $4.50.

PROFESSOR WILSON, as able a Shakespearean scholar as now lives, is also a bibliographical Sherlock Holmes. The two little volumes of the present inquiry will fascinate the initiate as much as any transcript of detective work possibly could. First comes a discussion of the history of the 1605 quarto and the 1623 folio, behind which there were obviously manuscript copies. Can scholarship divine the reasons why there are such marked differences between the two versions, and can it—above all—clear away the errors and misprints which so disfigure the text that "Hamlet" still is, of all Shakespeare's plays, textually the least adequate? Professor Wilson is ingenious as well as magnificently untiring. His theory is that the 1623 folio was based on a prompt book, while the 1605 quarto was copied directly from the author's manuscript. The supporting evidence is marshalled with rare skill. Part two then endeavors to work out, through a comparison of basic texts, a satisfactorily emended Shakespeare. This necessarily requires more apparatus than the first part of the inquiry, but is really no less beguiling. Incidentally the whole treatise is by implication a fine introduction to principles and methods of textual criticism. While not everything Professor Wilson writes will be greeted with immediate and unanimous approval, there can be no doubt that every deeper student of Shakespeare needs to know about these books. News has come that the text as emended and "clarified" is now available in the Cambridge Shakespeare."

The Little Book about God, by Lauren Ford. New York: Doubleday, Doran and Company. $1.50.

MR. FORD has told in charming drawings and delightfully written print letters the essential facts of the Fall and the Redemption. It is certainly an exceptionally lovely little book. Whether parents will find it suitable or not is another matter, to be decided by taste rather than by doctrine. Certainly this is diminutive anthropomorphism with a vengeance.

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